FORTIETH ANNIVERSARY NUMBER

Volume LXXXI CHICAGO, March 7, 1918 Number 1

UNITY

Freedom, Fellowship and Character in Religion

OUR TASK

Narrow our field of tillage, short our tenancy.
But thine infinity, O God, and thine eternity,
Here, resting now upon our little deeds and
shortened days,
Stretch out and onward and forever.

Our problems fit and fill our boundaries,
Our labor ends at sunset, at thy feet
We leave the plow when twilight calls us home.

Our time is thine, we cannot reach success,
Only reach toward it. More thou dost not ask,
Less, none can render in man's honesty.

Our duty, that our little plot is tilled
So those that follow find it mellowed land,
A world where more men clearer know thy
love
Because we lived and toiled.

Unity, Nov. 27, 1896 —*William Kent*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXI. THURSDAY, MARCH 7, 1918 NUMBER 1

LOVE MAKES LIFE.

Not a life so mean or lowly
But, if love is there,
Both ingrowing and outflowing,
May be strong and fair.

Love for every unloved creature,
Lonely, poor or small!
Christ was born to show how truly
Love makes life for all.

Not a life so high in station
But, without love's breath,
Neither giving nor receiving,
Is a living death.

Love by love alone is ripened,
Hearts through it grow true;
Life is bounded, filled and rounded
By its power to do.

Having love, be sure to give it;
Give it, having not;
For in living through our giving
Share we Christ's own lot.

—*Ellen T. Leonard.*

Our Fortieth Birthday

The Editor realizes full well that most of the material in this issue would appear in better grace in the columns of some other journal, and that such a review would be more fitting for a fiftieth than a fortieth anniversary. But inasmuch as no other publication is sufficiently interested to publish it, and as he has no assurance that he will be around to superintend the publication on the fiftieth anniversary, he retires his humility and ventures on the publication of the matter now in UNITY, for he believes it is a story worth telling and is glad to give it publicity if for no other reason than that it affords the Editor one more opportunity to speak his deathless gratitude to the many friends who have made the story possible. There is pathos but no pain in studying the lists and noting the number of those who have won stars. Their contribution was not limited by time and their service was not terminated at the grave. In a very real and true sense they, though dead, still speak in the columns of UNITY. Though unseen, they still rally around the white banners of "Freedom, Fellowship and Character in Religion." Much that they wrought for has thus far failed of realization in the way they planned, but much more than the bravest of them dreamed has been realized in a way they never dreamed.

In one of the straining times in the earlier years of our venture the valiant and beloved Brother Simmons, tender as he was brave, wrote: "If worst comes to the worst we will send out a weekly sheet upon which is printed only our name and our motto. If we can do no more, that will be very worth while." His venturesome spirit has been justified of history. UNITY has been a growing, triumphant word in the achievements of these forty years, and "Freedom, Fellowship and Character in Religion" has been a conquering message on lines and in realms far beyond the outermost reach of our reading constituency.

The Editor is not responsible for the historical sketch here offered by Mrs. Quackenbush. Such a sketch must necessarily reflect the affections and the conclusions of the reporter, but it is a source of rejoicing that the ponderous row of UNITY, consisting of forty bound volumes, has fallen into the hands of one who is a comparatively recent arrival. She is one of the latest acquisitions to the Lincoln Centre staff of workers, the cause and its urgent needs having drawn her here for a few months of the last two years from her attractive Wisconsin home to help things out at this Centre. The back numbers of UNITY were new numbers to her. She has read them with avidity and appreciation and she has brought to her task a high degree of discrimination.

If such work is to be done at all it must necessarily be overdone in some directions, but we cannot eliminate the obituary element in her review without destroying it, so, without criticism, commendatory or otherwise, we send this fortieth anniversay number of UNITY to its friends, old and new. Its columns are haloed with the names of the loving and the loyal. It is hard to suppress the impulse to call the roll: Robert Collyer, Henry Simmons, John Learned, John Chadwick, R. L. Herbert, E. P. Powell, Dr. Hiram W. Thomas, and then the radiant sisters, Frances Roberts, Ellen Leonard, Marion Perkins, Minnie Stebbins and the very many more. The line will not halt at graves; a goodly company still survive. It is a source of joy and unspeakable gratitude that so many of the old guard remain to touch elbows and to march still forward on this fortieth anniversary. Out of the twenty-six names now found on our editorial staff at least ten of them belong to the "Old Guard." They can be listed among those who were in at the birth and who rejoice with us in the forty years.

The present writer confesses that he has been quite unable in his own consciousness to punctuate the story or to locate boundary lines. "New issues" or "change of purpose or plan" he cannot find. Even our reporter in her survey of forty years has been inclined to discover changes, innovations and readjustments which the Editor could not justify in his own past experience or present consciousness. The quest for interdenominationalism, co-operation and fellowship abides and has bloomed into the quest for internationalism. UNITY's contention for freedom of thought in matters of religion perforce has worked into the quest for the co-operation of religions, the community of faiths. The stress and strain over the content of the words "Christian" and "Christianity" have inevitably led us into a joyful recognition of power in all forms of Christianity. UNITY rejoices in Christianity in its more inclusive form, its creeds, its ceremonies and everything else; but it is but one member in the larger household of God, one chapel in the great Cathedral of humanity.

We cannot close this word of gratitude unspeakable, of loyalty immeasurable and fellowship most delightful without calling special attention to one of the unities written large in the history of this paper. The saddest schism in modern society is that schism which separates the sexes on the high lines of thought, ethical endeavor and social co-operation. The division of energies involved by sectarian organizations is not so alarming as the division of sex. UNITY has known neither male nor female. As a matter of fact a close study of the record as told by Mrs. Quackenbush and Mrs. Shears-Carnovale shows that UNITY has been able to utilize the joint efforts of men and women in a more profound sense than has any other religious journal of like age and scope.

UNITY owes its life to the women, to the splendid consecration of modern madonnas, a saintly sisterhood. The many critical points in the history of UNITY were faced and triumph was won through the leadership of women and that oftentimes without the co-operation which they had a right to expect from the Editor and his men associates.

In the early critical days of the All Souls Church movement, it was a Mrs. Ware of blessed memory who rallied the forces when the men said, "Nothing more can be done." In another critical period of UNITY's history, Miss Catherine Colvin came to its financial rescue. While the Editor fled to Italy for his life, the saintly Ellen Leonard in her weakness rounded up the "Freedom Fund" alluded to in the story herein printed. Again when the Editor joined in the high adventure of a Peace Expedition to the neutral countries, it was Mrs. Shears-Carnovale, as will be seen from the record, who rallied the forces and won the last thousand to the Endowment Fund which was the highest and most difficult venture of all.

But enough of Yesterday. Now for Tomorrow. What will be the record of the next forty years? What bold adventure does the next decade hold for us?

UNITY has witnessed the coming of the telephone, the phonograph, the automobile, the wireless and the aeroplane. It has rejoiced in the Parliament of Religions and the Panama triumph. All of these are splendid contributions to INTERNATIONALISM, tools for human brotherhood, sacrificial offerings on the altars of universal religion.

Before this number is on the press the undersigned will be off on his one more "March Escape." The most restful thing in this search for rest will be the assurance that UNITY is left in safe hands and that the "Home fires will be kept burning."

Dear Reader: I thank you for your loyalty in the past, I beg your co-operation in the future. I am sure there will be encouraging surprises in store for me on my return on Good Friday next. Meanwhile,

May God be with us until we meet again!

Jenkin Lloyd Jones

CONSCRIPTS OF THE DREAM

Give thanks, O heart, for the high souls
That point us to the deathless goals—
For all the courage of their cry
That echoes down from sky to sky;
Thanksgiving for the armed seers
And heroes called to mortal years—
Souls that have built our faith in man,
And lit the ages as they ran.

Lincoln, Mazzini, Lamennais,
Doing the deed that others pray;
Cromwell, St. Francis, and the rest—
Bearing the God-fire in the breast—
These are the sons of sacred flame,
Their brows marked with the secret name—
The company of souls supreme,
The conscripts of the mighty Dream.

Made of unpurchasable stuff,
They went the way when ways were rough;
They, when the traitors had deceived,
Held the long purpose, and believed;
They, when the face of God drew dim,
Held through the dark and trusted Him—
Brave souls that took the perilous trail
And felt the vision could not fail.

Give thanks for heroes that have stirred
Earth with the wonder of a word.
But all thanksgiving for the breed
Who have bent destiny with deed—
Souls of the high, heroic birth,
Souls sent to poise the shaken Earth,
And then called back to God again
To make Heaven possible for men.

The Shoes of Happiness. —*Edwin Markham.*

The Parliament of Religions in Benares, India

This editorial by our colleague, Mr. Sunderland, on "That Parliament of Religions in Benares, India," awakens many old dreams of UNITY workers and raises the question—was it all a dream? It is pleasant to dream, but dreams sometimes come true!—Ed.

I think every reader of UNITY has read with keen interest your sermon on "The Brahmo Somaj" in the issue of February 7, and I doubt if any part of the sermon has awakened more interest than the story of your suggestion, made at the closing session of the great Parliament of Religions in Chicago in 1893, that another great world parliament of a similar nature be held in seven years in Benares, the Sacred City of India. You express regret that the suggestion has not been followed up, and that the Benares Parliament has not been held.

May I say that I share your regret, and the more because of experiences of my own, showing how possible such a Parliament would have been, and how great results might have come from it.

It has been my fortune to tell in the city of Benares itself, the whole story of the great Chicago Parliament, and of your splendid dream of a Benares sequel. I think a brief account of my rather extraordinary experience may interest your readers.

You pointed out in your sermon that the Brahmo Somaj movement in India is for India essentially what the Unitarian movement is for this country and England. In other words, it is the most important organized movement of distinctly liberal Hinduism, as Unitarianism (with Universalism) is the most important organized movement of distinctly liberal Christianity. As a fact, although one calls itself Hindu and the other calls itself Christian, and although one started from a Hindu source and the other from a Christian source, the goal they have reached is almost precisely the same. In India I asked many Brahmo Somaj leaders to give me in a few words a statement of their central faith. Nearly always the reply was, "We stand centrally and above everything else for the Fatherhood of God and the Brotherhood of Man." As we all know, this is exactly the faith of Unitarians. The reason why both movements have reached the same goal, although starting from sources so far apart, is that both set out from the first to trust reason, to trust God's living revelation in the soul of man, to welcome truth from every source, to seek a reasonable, an ethical, a spiritual, a practical religion adopted to the living needs of men and women today, unfettered by creeds or sacred books or the dead hand of the past.

The Unitarians of England and of this country have long recognized this very close relation, this essential spiritual identity, between themselves and their Brahmo brethren in India, and from time to time have taken steps to bring the two movements into closer fellowship with one another.

With this end in view, the British Unitarian Association, in the autumn of 1895, two years after the great Chicago Parliament, invited me to go to India on a special commission in their behalf. The commission was of a twofold nature. Its object was, first, to convey to the Brahmo Somaj in all the leading Indian cities the fraternal greetings of the English Unitarians; and second, to confer with as many as possible of the leaders of these Somajes regarding the most effective ways in which the British Unitarian Association could render them assistance in their movement,—in their very important work of social and religious reform in India.

I need hardly say that the Brahmo Somajes deeply appreciated the fraternal spirit of the British Unitarians in sending a representative to them for these purposes, and received me in the most cordial possible manner.

As soon as my arrival in India was known, invitations, far more than I could accept, to give lectures, sermons and addresses, began pouring in upon me from Somajes in all parts of the country. Among the earliest was an invitation from the Somaj in Benares. At once I said to myself that whatever else had to be declined, this must be accepted.

I shall never forget my two days spent in that strange and wonderful city, mingling with its thousands of priests, monks, "holy men" and pilgrims and visiting its famous temples and shrines, and its not less famous "burning ghats" and "bathing ghats" on the banks of the sacred Ganges.

It had been arranged for me to lecture in one of the best public halls in the city, that of the Carmichael Library. An audience of 300 filled the hall, and what an audience! Could one more interesting—to an American—be gathered on the face of the earth? It was composed entirely of men,—and educated men, men who could speak and understand English, so that I did not need to have an interpreter. There were a few Englishmen—British officials and professors in two or three colleges. But nearly all were natives of India. Perhaps a third were Brahmos, or men in sympathy with the progressive Brahmo faith. The rest were Hindus (mainly Brahmins) of all shades of Hindu orthodoxy, and Mohammedans of all shades of Mohammedan orthodoxy.

I took as my subject, "Liberal Religion in England and America," and never spoke to a more attentive audience. In the course of my lecture I gave a full account of the great Chicago Parliament of Religions, dwelling of course upon the representation there of the religions of India, and ending with Mr. Jones' expressed hope that at no distant day another great world parliament of a similar character might be held

—not in the newest city of the New World, but in Benares, sacred Benares, the most sacred city of Asia, the Old World, the mother-country of the world.

Of course many that were there had heard of the Chicago parliament in a dim and distant way, but nothing more. They had no conception of the magnitude of it, and no dream of that splendid spirit of universal religious fellowship, not simply of religious tolerance, but better than that, of universal religious sympathy, in which the Parliament was conceived and carried out, which brought together distinguished representatives of every important religion of the world; not to fight one another or to criticize one another, or even to debate, but to fraternize, to worship together, to try to understand one another, to ask each religion to set forth its own principles, aims and ideals in its own way, with all the other religions pledged to listen sympathetically, looking for the good and not for the evil.

It was amazing and most inspiring to witness the interest and the growing enthusiasm of those Benares priests and Brahmins, those Hindus, Mohammedans and Brahmos, as the scope, the meaning and the spirit of that great Chicago Parliament were placed before them,—the first gathering of its kind ever held in the world, unless we except certain smaller conferences, but similar in nature, held by the great Indian Emperor Akbar in his capital city of Delhi, three centuries and a quarter ago. And the climax of interest and enthusiasm was reached I when I came to Mr. Jones' suggestion of a Parliament in Benares. From many voices came the response, "Why not? Why not? Why not?"

At the close of the lecture I was asked if I would permit the asking of questions. Of course I said yes. The result was, the audience simply would not go away. They crowded into the front part of the hall as near the platform as they could get, and kept me there almost an exact hour, answering their inquiries, about the Chicago Parliament, the men who had created it and the results that had sprung from it, about America, and the Unitarians who had sent me to India in the spirit of the Parliament, and about the steps that would need to be taken to secure the holding of a similar Parliament in India. Before the company dispersed I promised them that I would at once order a copy of the full two volume report of the Chicago Parliament containing all the addresses and papers, sent to Carmichael Library, so that they could read everything for themselves.

In many other cities I told briefly the story of the Chicago Parliament, and of the dream of following it with a successor in India; and everywhere the interest in the story was keen.

I wrote from India to the Unitarian papers in London and to the *Christian Register* in Boston an account of the Benares meeting, and of other meetings, including the suggestion of a future Parliament in India. But there was no person or committee in this country or England or India to take up the suggestion and carry it to realization. And so the years have gone by and the sacred city of Hinduism and of Buddhism located on the holy Ganges has not seen a successor of the wonderful Chicago gathering.

I quite appreciate the feeling of Mr. Jones which caused him at the end of his sermon to express regret that he had allowed other matters to crowd out the idea of a second parliament in far off Benares, and prevent him from inaugurating a movement to carry it into effect. It would have been a great achievement. But who shall say that it is too late to do it still? Lincoln Centre is built and its activities are organized and in good running order. When the war is over, why should not the man who more than any other was the creator of the Chicago Parliament, put his shoulder to the task of carrying to fulfillment his own splendid prophecy of a successor in Asia?

I have now told the story of my interesting experience in the city of Benares.

With the permission of the Editor of UNITY I want to follow it with another story of later experiences in India, China and Japan, not less interesting, and throwing additional light upon the question of whether Mr. Jones owes it as a duty to the world to carry his great religious-world-parliament idea into the Orient.

New York. J. T. SUNDERLAND.

AN INTERPRETER.

O, not alone in times of long ago
God's prophets spoke to man with glowing tongue;
Not only through Hebraic temples rung
The words of those whose hearts beat all aglow
With one great longing His pure truth to show,—
Forgetting self if only men were stung
To consciousness that God still worked among
The daily cares that burdened lives must know.
Still do His prophet voices speak today,
Widening horizons of our life and thought,
Linking a baby's blush, a flower of May
With all the wisdom sages ever taught;
Bidding us reverence in Christ's own way
The wondrous meaning of the mystic Ought.

UNITY, *January* 23, 1886. —*E. E. Marean.*

PAVING THE WAY.

It is a humble task, perhaps you say,
"Paving the way";
Most, thus, we bless the feet that are to come
Following us home.
"The way" leads toward a higher good—toward God;
Built ere it's trod;
It makes the work of many a patient soul;
But as a whole,
It means the strong life of the race in quest
Of all that's best.
To labor on this highway falls to thee,
Brave UNITY,
And for thy sweet and beauteous birthday gift
I bid thee lift
The burden of thy privileged toil anew
Strong—faithful—true.

UNITY, *March* 3, 1898. —*Mary Stebbins Savage.*

Safeguards

Continued

Autocracy drove God-fearing farmers from East Anglia to the shores of New England. Eight hundred men accompanied John Winthrop. During the ecclesiastical rule of Laud emigration increased mightily, and in the eleven years from Winthrop's expedition to the meeting of the Long Parliament, over twenty thousand Englishmen came across the Atlantic to found here a colony safe from religious and political persecution. The Tudors and the Stewarts unwittingly forced into existence a country peopled by English folk who preserved, notwithstanding religious bigotry, those traditions of democracy which in the struggle of one hundred and forty years later were maintained against the oppressions of George III. It is strange how English folk, in great crises, act in the same way. Here, and in England, no matter of what period, though long-suffering and unconscionably patient under economic, political, religious, and social pressure, they do at length revolt when the fundamentals of liberty are jeopardized. There was nothing original in the action of those who revolted against the impositions of George III's Government. History repeated itself. Paine, Jefferson, Franklin and Washington did for America then, what Pym, Eliot, Hampden, and Cromwell did for England at the time of Stewart tyranny. How often in our history has the flame in the lamp of democracy burnt low, almost to the fading point, when one holding the tradition dearer than life has risen against an autocrat? Almost every reign has yielded a man whose name and fame are imperishable, some one who has spoken for the people when they were oppressed. The scaffold, the rack, the gibbet, and the field of battle, for centuries, were the places where the bodies of the English democrats found rest from their labors.

English folk have shown in their struggle for freedom that democracy is worth saving. And let it be understood the democracy they have bled to save is no mere political democracy, but full-blooded, fundamental democracy. They know better than any people of whom we have record that democracy to be enjoyed by all must rest on the economic foundation of justice; equal rights to all, privilege to none. At no time since we came from Sleswick and landed at Ebbsfleet, Kent, has there been a struggle for English freedom of any great importance in which the land question has not been raised.

This is the tradition which dates back to the time when Tacitus laid before Caesar his picture of the institutions of the Teutonic race. Edward Freeman, in his "Growth of the English Constitution," says, "institutions whose outward form has necessarily passed away from greater States (than Switzerland), but which contain the germs out of which every free constitution in the world has grown."

Was there ever a term so misunderstood, a word so grossly abused, by the learned, as democracy? Often enough today we hear men and women of modern education ask earnestly if democracy means what it meant before the war began. Numbers of people confuse the term with that of Socialism, others give it a meaning which smacks of party politics, and not a few use it apologetically, and with that awe some hold for the word anarchy. The great majority imagine it to be a product of the nineteenth century, and specially coined for American usage. All this seems very absurd to the student, but is it so absurd after all? If Lecky was confused, why be surprised at the confusion of the ordinary person? Sir Thomas Erskine May, an official member of the House of Commons, and a writer on Constitutional law, said, "It is characteristic of the British Constitution, and a proof of its freedom from the spirit of democracy, that the more dominant the power of the House of Commons,—the greater has been its respect for the law." Here is the blunder of blunders on this word, for May must have been under the impression the spirit of democracy is inconsistent with respect for the law. Pericles defined democracy: a government of the whole people, but it is not to Greek History we look for a description of democracy, an understanding of its institutions, but to England, long before the Norman Conquest.

Green says: "Engle, Saxon and Jute all belonged to the same Low German branch of the Teutonic family; and at the moment when history discovers them, they were being drawn together by ties of a common blood, common speech, common social and political institutions." "In England, their basis of society was the free man." Again, Green says, "Land with the German race seems at a very early time to have become the accompaniment of full freedom." All the peasant revolt which raged from 1760 to 1830, have been about land. It is true the Liberal English still believe that the land question and freedom are inseparable. Though there have been great antagonisms wrought over electoral and religious reforms, receiving from historians much discussion and space in their volumes, a closer study of the chronicles of the times reveals a story of landlordism, and its consequences, as dire as that contained in the books of Israel.

Democracy is old, so old indeed we do not clearly understand it unless we go far back to primitive communities. Misunderstanding of its age and character has arisen owing to the way "constitutional history has been perverted at the hands of lawyers," Freeman says. He reminds us "it is perfectly true that the history of England must be studied in the Statute-Book, but it must be a Statute-Book which begins at no point later than the Dooms of Æthelberht" (Sixth Century). When, today, certain writers are busy trying to explain why, for war aims, the United States and British Governments should be allied, and remind the lukewarm that our laws are similar, that Magna Charta is our joint possession, it is historically necessary to point out here that the democratic tradition did not begin in the reign of John. The State did not exist when democracy took root. Where was the State, as we know it, when England knew only the parish vestry, and Switzerland the Gemeinde or Commune? Green, quoting Tacitus on Teutonic institutions, says: "The man of noble blood enjoyed no legal privilege among his fellows. The holdings of the free men clustered round a moot-hill or sacred tree where the community met from time to time to order its own industry and to frame its own laws . . . . as their descendants, the men of a later England, meet in Parliament at Westminster to frame laws and do justice for the great Empire which has sprung from this little body of farmer-commonwealths in Sleswick."

All communities of which we have record began in

the right way; they were democratic. Democracy lost its economic fundamental when communities were merged and became complex civilizations, retaining only the political principle of democracy. The State then is a political organization, Democracy is something else,—older, and deeper in its principle than many imagine.

Mr. Romaine Paterson in his work "The Nemesis of Nations," traces the decay of Empires from their beginnings—the commune—and shows how the great States were formed, how free men became slaves under restrictive laws,—of Manu, of Hamurabi, of Dracon,—and how the State, the Empire, rose on the ruins of conquest. Mr. Paterson's noble work is invaluable to students just now when, with much heart and mind searching, thinkers are pondering the mighty questions raised by Russia, and the problems the settlement of Europe will present. Many believe the actions of the Bolshevik are new, unheard-of, strictly modern, but they are not, there is something so anciently democratic, hidden beneath the mass of political, diplomatic, and industrial controversy and change, that the student of English history must be reminded, now and then, in startling way, of several English upheavals of centuries ago.

One more quotation from Freeman. He says: "This immemorial Teutonic Constitution was the constitution of our forefathers in their old land of Northern Germany before they made their way into the Isle of Britain. And that constitution, in all its essential points, they brought with them into their new homes, and there, transplanted to a new soil, it grew and flourished, and brought forth fruit richer and more lasting than it brought forth in the land of its earlier birth. On the Teutonic mainland, the old Teutonic freedom, with its free assemblies, national and local, gradually died out before the encroachments of a brood of petty princes . . . . our progress has in some ages been faster, in others slower; at some moments we have seemed to stand still, or even to go back; but the great march of political development has never wholly stopped; it has never been permanently checked since the day when the coming of the Teutonic Conquerors first began to change Britain into England. New and foreign elements have from time to time thrust themselves into our law; but the same spirit which could develop and improve whatever was old and native has commonly found means sooner or later to cast forth again whatever was new and foreign. The lover of freedom, the lover of progress, the man who has keen eyes enough to discover real identity under a garb of outward unlikeness, need never shrink from tracing up the political institutions of England to their earliest shape. The fourteen hundred years of English history are the possession of those who would ever advance, not the possession of those who would stand still or go backwards."

And now, to use George Canning's phrase, is "the new world to redress the balance of the old?" It seems so to me. The work goes on, and the spirit of old prevails. The best of English liberty-loving folk rally to the support of America's President. It is to him they look "to redress the balance of the old," by reviving the drooping ancient custom of their land, and by restoring once more those institutions which are the surest safeguards of freedom and peace.

Chicago. FRANCIS NEILSON.

UNITY.

The sight of nations crossing seas
To sing the Song of God,
To lift loud-sounding symphonies
In man's New World abode—
What cheer to faith
The vision hath!

They come from all the Northern zones,
"From India's coral Strand";
The distant islands lent their tones
And every Southern land.
Joy to the earth,
'Tis Hope's new birth!

Hand reaches hand, heart beats to heart,
Man's kinship is confessed;
Nor race nor name shall e'er dispart
This Unity so blest.
For love makes one,
And hate is gone!

—John C. Learned.

(After Mr. Learned's death, which occurred on the 8th day of December, 1893, his family found the above lines folded away in his pocket-book.)

ON THE TWENTIETH ANNIVERSARY OF UNITY.

Here is a friend for the friendless,
A champion for the oppressed;
A herald of hastening freedom,
A fearless iconoclast;
A patriot, standing for country,
For state and for city alert;
Rejoicing in all the world's goodness,
Suffering in all its hurt.
Here is a staff for the weary,
Here is a voice for the dumb,
Here is a brother for all men,
Saying not "Go!" but "Come!"
Ever of evil the foeman,
Ever of good the friend:
What is the best of wishes
We on this day can send?
All human blessings enfold thee,
Crown thee all blessings divine!
Spirit of progress stay by thee!
Joy of the victor be thine!
Onward! Press onward and upward,
Bearing the flag of truth,
While added years shall declare thee
Wearing perennial youth!
Pledge, till the evil doth vanish!
Pledge, till the good prevail!
The future, my brothers, the future!
Comrade, true comrade, hail!

—Lydia Avery Coonley Ward.

UNITY, *March* 3, 1898.

THE PROPHETS THAT WERE STONED.—The students of Oxford have set on foot a movement to erect a monument for Shelley, on the spot on the Italian shore where his body was burned in 1822. Once this "Immortal Child" was expelled from Oxford for Atheism. Are they beginning to learn at Oxford that

"There is more faith
In honest doubt than half your creeds."

UNITY, *Feb.* 16, 1881.

UNITY—1878-1918

I.

Its External Experiences

Of that glowing period which preceded the birth of UNITY, its present Editor, writing its tenth birthday letter, said:

> Those were young days, measured by the ardor, hopefulness and eager courage of the four or five western ministers who plotted and planned for a paper messenger that would lessen the distance between Chicago and St. Paul, St. Louis and Kenosha, Indianapolis and Janesville.

As early as 1876, if not earlier, resolutions had been passed by the Western Unitarian Conference recognizing the need of such a paper. Among those most eager for its existence were Robert Collyer of Chicago, William C. Gannett of St. Paul, Jenkin Lloyd Jones of Janesville, C. W. Wendte of Cincinnati, J. C. Learned of St. Louis, H. M. Simmons of Kenosha, J. T. Sunderland of Chicago, and George W. Cooke, who at Sharon, Wisconsin, had already proved the possibility of such a publication by his brilliant little paper, *The Liberal Worker.* Finally, on March 1, 1878, the first five of these names appeared in actual type upon the editorial page of a little periodical, under the modest caption of "Publishing Committee," while Mr. Sunderland and Mr. Cooke were, with equal modesty, termed "Editors of *Notes of the Field.*" Robert Collyer wrote the "Greeting" of this first issue. The periodical from its inception until September 15, 1878, bore the title of *The Pamphlet Mission,* but even its first number carried on the title-page the now familiar words: "For Freedom, Fellowship and Character in Religion."

On the issue of September 1st, 1878, appeared for the first time the name UNITY, and of this rechristening the editorial already mentioned has this to say:

> It soon became apparent that the *Pamphlet Mission* must outgrow that name; the field was larger and somewhat different from the one it first meant to fill. What to call it was the absorbing question of the first six months. Names were dropped into hats, balloted for, corresponded upon, discussed in bulk and in detail; they came singly and in squads, but no one seemed charged with just the message until one day Simmons was to run up from Kenosha, Jones to drop down from Janesville to conjunct with Gannett who was en route from Chicago—all three to spend an afternoon at Harvard Junction in consultation over the destiny of the still unnamed baby. While they were sitting on a lumber pile that hot summer day, the heavens opened and the name descended. Once it presented itself, it was recognized instantly as the heaven appointed.

In the interests of historical completeness it is necessary to add the following extract from a letter to UNITY from H. M. Simmons, under date of March 1, 1890:

> One summer day in 1878, three men sat on a lumber pile in Wisconsin, trying to stimulate each other to the invention of a proper name for a Unitarian paper in Chicago. . . . At length Mr. Jones asked: "Why not call it *"Unity"?* The two others were struck with wonder how they could have been so stupid as not to say so before—and all accepted the name as the best one possible.

The name so revealed—UNITY—has appeared uninterruptedly during all the years save for a brief three year interim when it was superseded by the title: "THE NEW UNITY."

The following unique announcement from the issue of December, 1878, indicates the earnestness with which UNITY's Publishing Committee strove to promote circulation:

> *Not Chromos but Preachers:* Rev. Robert Collyer offers for the next three months to give missionary preaching service on week-day evenings, at any point within one hundred miles of his home, for twenty-five cash subscriptions to UNITY, and railroad expenses. . . . Not to be behind, Messrs. Gannett, Jones, Simmons, Gordon, and others make the same offer for ten subscribers and expenses.

In the final issue of the first year, it was announced that Mr. Sunderland would no longer be able to edit "Notes and News," owing to his removal to Ann Arbor, and that H. M. Simmons of Kenosha was appointed editor of UNITY until further notice, while Robert Collyer would contribute one page each month. The first long article by Jenkin Lloyd Jones appeared in the issue of September 15, 1878, and was entitled "The Liberal Sunday School," although various signed news items began appearing as early as May, 1878. From August 16, 1879, he appears as editor of the "Notes and News" Department, and the issue of March 16, 1880, bears for the first time his name as Managing Editor, a title replaced in the following issue by the more comprehensive one of "Editor," while three additional names appear on the "Publishing Committee," viz.: H. M. Simmons, Frederick L. Hosmer and R. L. Herbert.

In 1881, several new stages of development came to the young magazine. The Colegrove Book Company, already an established book concern, located at 40 Madison Street, in the store of F. H. Head & Company, became the headquarters of UNITY and of the other interests such as the Western Unitarian Conference, Sunday School Society and Woman's Liberal Union, with which UNITY was already identified, and assumed its business management, "thus giving," we are told, "a solid financial backing to the paper." A second venture was the issuing of another periodical called *The Little Unity,* which was designed to be the "parent-and-child" end of UNITY. This fortnightly consisted of four pages of the same size as UNITY, its motto being "Tender, Trusty and True." The first page was headed "What to See," and was dedicated to the nature side of religion under the direction of Cora H. Clarke, daughter of the Rev. James Freeman Clarke. The second page, "What to Do," was in charge of Mrs. Kate Gannett Wells, sister of Mr. Gannett, and Miss Harriet S. Tolman, both of Boston, and sought to make clear the conduct side of religon, while the third page, edited by Mr. Gannett and Mr. Jones, contained a series of Sunday School lessons and hints to Sunday School workers. The fourth page included "What to Read," and was in charge of the "Ladies' Commission on Sunday School Books," in connection with the American Unitarian Association, whose headquarters were in Boston. Finally, at this time the four cover pages of UNITY were incorporated in the magazine, thus giving twenty pages of reading matter instead of sixteen.

The fifth year marked the death of *The Little Unity* as a separate publication, its purpose being thereafter covered as a department of the larger journal. Celia Parker Woolley and Emil G. Hirsch may be noted among this year's well-known contributors. And in June of this year, 1882, Mr. Jones revisited Wales, his beloved native land, being away some four or five months.

UNITY's sixth year opened with the announcement that George Batchelor and David M. Utter had been added to the editorial staff, and unlike the other editors, would constantly be within call of the printer

seeking for "copy." On May first of this year, the name of James Villa Blake was added to the Editorial Committee.

In 1884, on the 8th of April, appeared the first number of a pamphlet called "The Church Door Pulpit," which was issued twenty times a year and contained in each issue a sermon by some well known preacher. The series opened with Emerson's "Divinity School Address," and among others whose sermons were in this way given to the public were T. W. Higginson, Phillips Brooks, Minot J. Savage, Felix Adler, and Washington Gladden. By this means thirty thousand sermons were distributed in 1884, and though the pamphlet flourished well for another year, it was incorporated in the columns of UNITY early in 1886.

It was "a deliberate attempt to supplement the preacher's voice with the timely word of another, in the church itself; enabling the church-goer not only to carry the word of the pastor away in his heart but the word of another's pastor away in his hand, to be read by himself in the afternoon, or to the family in the evening, to be loaned to his neighbor, and finally to be sent through the post to distant friends."

In the following year, March, 1885, UNITY changed from a semi-monthly to a fortnightly, and the publisher, Mr. Charles H. Kerr, produced a volume of the poems which had appeared in the magazine, entitled "Unity Songs Resung." In mid-April a fire in the publishing house destroyed the editions of UNITY and of the *Church Door Pulpit,* then on the press, but the only visible effect of this disaster was the announcement in the next issue, May 2, 1885, that UNITY would hereafter be issued "as a nimble weekly" instead of a fortnightly. In this year Mr. Batchelor retired from the editorial committee and Rev. Albert Walkley succeeded him.

At various times previous to 1886, other publications had been merged with UNITY, such as *The Liberal Worker, The Spectroscope,* edited by Mrs. Marion V. Dudley of Milwaukee, *The Church of the Unity,* published in Evansville, Indiana, *The Unitarian Advocate,* and *The Liberal.* In 1886, *The University,* which itself had previously absorbed *The Alliance, The Weekly Magazine, The Educational News* and the *Fortnightly Index,* joined itself to UNITY, Mr. Jones remaining as Editor-in-Chief, and Mr. Charles Douglas, who was the founder of the *Fortnightly Index* and chief editorial contributor of *The University,* went onto the staff of the combined periodical, whose title now appeared as

UNITY
AND
THE UNIVERSITY

a change in the title page maintained, however, only through the year 1886 and then dropped. The size of the page was increased, the number of pages remaining at twelve.

In September, 1887, *The New Theology Herald,* published at Jamestown, N. Y., united its strength to UNITY's, bringing three new contributors, James G. Townsend, Solon Lauer and A. Judson Rich.

The issue of March 3, 1888, celebrated the completion of UNITY's first ten-year period by a long editorial survey of its achievements, and several pages of correspondence from its friends, which gave most cheering and encouraging praise of the magazine and its value to all interested in the cause of religious freedom.

With the opening number of 1889, UNITY very nearly doubled the size of its page, and reduced the pages to eight. Through the efforts of its friends, 1,500 new subscribers were secured during March, April and May, thus doubling its subscription list. The price was reduced from $1.50 to $1.00 per year, and the cost of printing in this way provided for. During its first eleven years it had been sustained by volunteer work on the part of its editors, and the annual deficit in the payment of printers' bills had been faced by its publishers. In 1890 another great effort was made, and funds were secured to make possible the presence of Mrs. Celia Parker Woolley as assistant editor "to relieve the over-worked senior editor and bring the hope of a higher standard of accuracy, freshness and promptness." Fifteen hundred additional subscriptions were added to the list during one three months of this year, and after the second week of October, no edition of less than eight thousand copies was printed, while by March 1, 1891, the total reached ten thousand. Mrs. Woolley continued to fill the position of Assistant Editor until late in 1892, when lack of funds made the maintaining of this office impossible, and the presence in Chicago of Frederick L. Hosmer relieved to some extent the strain of overwork at the editorial desk. Mrs. Woolley earlier in the year had taken up the work of the Home Department, previously carried on by Mrs. Leonard, and that of the Field, given over by Mr. Effinger; Mr. Henry D. Maxson, who had come into the work in 1890, died; Mrs. Kate Gannett Wells withdrew from the committee, and Rev. Allen Walton Gould, Secretary of the Western Unitarian Conference, took her place. During this year, the columns of UNITY began to give frequent mention of that great Parliament of Religions, which soon came to such prominence in the nation and in the world. The following year marked many changes in the life of UNITY. Several new names appeared on its editorial page, among them Dr. Hiram W. Thomas, pastor of the People's Church of Chicago, Anna Garlin Spencer and M. M. Mangasarian. The size of the paper was reduced to the small form used in 1886-1889, with sixteen pages, three columns to the page; then, after one year in this dress, it assumed a somewhat larger page, which remained unchanged in size until the present page was adopted in 1904, alternating occasionally from a three-column to a two-column arrangement.

On March 2, 1893, the name of the "Unity Publishing Company" first appears on the title page, accompanied by a three-column explanation of its origin, from which the following extracts are taken:

Urged by the accumulating difficulties of publication, the lack of funds to secure sufficient office assistance and many other details, a friend had suggested, "Why not give UNITY up—all up? Why not call its brave endeavor finished? Think whether in reason you can expect to carry the burdens of an old UNITY, still more of a new one, in addition to the extra duties that come to you through your church, in your city, in this Columbian year?" The appeal was a searching one, but UNITY dies hard because it is sustained by the vitality of a deathless principle, possessed by a cause that is to grow increasingly. Furthermore, the Senior Editor did not feel either very old or very tired and he was accustomed all his life to ride in creaky wagons over rough roads; lumber-wagons, without a box, at that. He did not dare surrender so easily. Summoning thirty gentlemen whom he

knew he stated the predicament and then withdrew. They promptly and unanimously resolved that UNITY must not stop. . . . Steps were taken to organize a UNITY Publishing Company and a quest started for purchasers of 150 shares in the new company at $100 each. . . . Ninety-four were guaranteed in the room before these thirty friends separated. . . . So UNITY is going ahead with a clearer grip on its destiny than ever before.

Three weeks later the magazine announced that a meeting had been held at All Souls' Church on March 16, 1893, the organization perfected and the following directors and officers elected:

Directors for One Year: Lloyd G. Wheeler, Myron Leonard, Jenkin Lloyd Jones, F. H. Thomas.

Directors for Two Years: Mrs. Lydia Avery Coonley (Ward), L. J. Lamson, William Kent, George H. Shibley.

Directors for Three Years: J. R. Mann, F. P. Bagley, W. B. Candee, H. C. Metcalf.

President, J. R. Mann; Secretary, L. G. Wheeler; Treasurer, Myron Leonard; Editor, Jenkin Lloyd Jones; Executive Committee, Messrs. Metcalf, Mann and Jones.

The original stockholders, owning from one to twenty shares, were:

Chicago—
James R. Mann
H. C. Metcalf
Jenkin Lloyd Jones
*Lloyd G. Wheeler
*C. S. Longnecker
A. O. Mason
*A. R. Charbonnel
N. Sam Archer
*Chas. C. Fowler
*Chas. H. Bradner
Dwight H. Perkins
Mary H. Wilmarth
F. H. Thomas
*Frank B. Orr
*Annie B. Mitchell
Mrs. A. L. Kelly
Evelyn H. Walker
Althea A. Ogden
Frances MacChesney

Milwaukee—
Margaret W. Allis

Brooklyn, N. Y.—
*John W. Chadwick

Chicago—
*Mrs. Marion H. Perkins
Mrs. Edith Lackersteen
Frederick P. Bagley
H. Alfred Gunther
*W. B. Candee
Le Roy B. Cox
F. A. Donnelly
*L. J. Lamson
M. F. Horine
*J. J. Howard
Silas H. Strawn
Geo. H. Shibley
Louise M. Dunning
William Kent
D. H. Fletcher
*Myron Leonard
Mary L. Lord
Mrs. Lydia Avery Coonley (Ward)

Rochester, N. Y.—
W. C. Gannett

Philadelphia—
Mrs. Anna L. Burnham

In June, 1893, Frederick W. Sanders took the place of Assistant Editor, a position he held until March of 1895.

Messrs. Charles H. Kerr & Co. continued to act as printers until 1894, when Bloch & Newman, 175 South Dearborn Street, publishers of *The Reform Advocate,* took up the work and carried it until 1896, when they were succeeded by Messrs. Way & Williams in the Monadnock Building, and they, in turn, the following year by Alfred C. Clark.

By March of 1894 we find an added line on UNITY's title page: "An Advocate of Universal Religion and a Co-worker with all Free Churches." Soon the call for the "First American Congress of Liberal Religious Societies," to be held at Sinai Temple, May 22-25 of that year, is issued. After the Congress, three special joint issues of UNITY and *The Reform Advocate,* containing a complete stenographic report of this Congress, appear under the co-editorship of Mr. Jones and Rabbi Hirsch.

On March 7, 1895, the magazine is increased to 16 pages, the price to $2.00 per year, the title page bears the new name, *The New Unity,* and the sentence: "Published in the Interest of the American Congress of Liberal Religious Societies," and remains in this form until December 22, 1898. The following statement concerning the "Editorial Management" is made:

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company:

Hiram W. Thomas, Chairman. E. P. Powell, Joseph Stolz, R. A. White, Emil G. Hirsch, A. W. Gould, A. N. Alcott, Caroline J. Bartlett; Jenkin Lloyd Jones, Managing Editor.

The Non-Sectarian of St. Louis was made the official monthly organ of the Congress as UNITY was the official weekly.

Under the added impetus of this new relationship, UNITY glided smoothly and rapidly past its twentieth milestone, compensating in 1897 for the Senior Editor's absence in Italy by many additions to the list of Assistant Editors and to the Publication Committee of the Liberal Congress of Religion.

From the long editorial introducing the newcomers, written by Mr. Jones before departing for Italy, the following excerpts are of special interest to the friends of All Souls Church:

Ellen T. Leonard, whose other name is "Faithfulness," will continue in charge of the Home Department, to whom all contributions for that department should be addressed.

Edith Lackersteen, one of the helpful parish assistants of All Souls Church, will continue next year, as last, to do the thankless and unnamed work that under more auspicious circumstances would be entrusted to an office editor, a work which can be defined only as the school boy defined salt, "that which makes the potatoes taste bad when there is none used."

With the issue of December 22, 1898, the announcement was made and signed by Mr. Jones and Mr. William Kent, that special effort would be made to give more emphasis to the problems of social justice, political freedom, and civic integrity—not that the old issues were to be neglected, but that the contentions of UNITY in the interest of universal religion logically led to this championship. The title page resumed the simple name of UNITY, adding to it the significant statement, "He hath made of one blood all nations of men," which statement it still bears, the word "blood" having been omitted on February 1, 1900, at the insistence of various scholars, particularly Prof. G. L. Gary of the Meadville Theological School, as not in the Revised Version of the New Testament. On the editorial page appeared two names as editors: Jenkin Lloyd Jones and William Kent. Three assistant editors were presented: Edith Lackersteen, Ellen T. Leonard, Frederick W. Burlingham, and an interesting list of associate editors was printed:

Hiram W. Thomas	Jane Addams	John W. Chadwick
Caroline Bartlett Crane	Emil G. Hirsch	E. P. Powell
Oscar L. Triggs	R. A. White	Joseph Stolz
E. Hanford Henderson	Frederick Starr	E. Burritt Smith

Following this incident, UNITY seems to have gone forward with but few changes in personnel or policy for some years, and interest centers not on detail of management but on its fearless and progressive viewpoint in regard to the great public questions of the day.

To complete the tale of editorial changes it may be noted that Mr. Kent's connection with UNITY continued with one slight interruption until February, 1907. From June 25, 1903, Mrs. Lackersteen appears as the only "assistant editor." In November, 1905, Rev. C. A. Osborne, Field Secretary of the Congress of Religions, was made editor of the department of the "Congress of Religions," continuing the department

*Deceased.

until March, 1908, and remaining as department editor until December 10, 1908. Mrs. William Kent also appears as editor of the Home Department in November, 1905, a position held by her until February 27, 1913, from which time until December 6, 1917, the editorial heading showed no change save for occasional additions or disappearances of editorial contributors.

From March 5, 1908, until December 28, 1910, Miss Mary E. Hawley was a department editor of "Foreign Notes," while a new department, called "The Watch Tower," and devoted to current events of social and political significance, was conducted from January 4, 1906, until June 17, 1909, by Theodore D. Bacon, Frank N. Riale, Willard B. Thorp, Edwin P. Tuller, Payson S. Wild, Frank Albion Weil and E. D. Martin, whose names, however, continued to appear until March 31, 1910. Mr. Osborne was also an editor of "The Watch Tower" after December 10, 1908.

During 1917, an arrangement was made by which UNITY became the organ of the Free Religious Association. With the issue of November 15, the words "Official Organ of the Congress of Religion" disappeared from UNITY's cover page, and on December 6th the list of editorial contributors is headed by this legend:

With the Free Religious Association of America, the Congress of Religion, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form, or sectarian prejudices.

Eleven names are added to the contributors, some of which are old friends of UNITY: Charles W. Casson, George Willis Cooke, Frank C. Doan, Charles F. Dole, Chester Lloyd Jones, David Starr Jordan, George Grover Mills, Fred A. Moore, George W. Nasmyth, Jabez T. Sunderland, Arthur L. Weatherly.

The financial side of UNITY's history is also one of varied interest. After the financial impetus imparted by the organization of the Unity Publishing Company in 1893 had somewhat lost its power, a subsidy committee, consisting of G. F. Shears, William Kent and Edward Morris, Sr., was formed in 1902. On February 6, 1908, this fund was renewed for another five years, pending the completion of the Thirty Thousand Dollar Endowment Fund, to which the Subsidy Committee pledged one-fifth on condition that the other four-fifths were secured. The story of the Endowment Fund forms of itself a separate and vitally important chapter in UNITY's history, the writing of which belongs to but one person—Mrs. Jessie E. Shears-Carnovale.

II.

Its Inner Convictions

In the issue of UNITY for June 16, 1879, the following item of news is contributed by "C. P. W.":

Our missionary secretary flits in and out among us very often. . . . Two weeks ago he occupied Mr. Collyer's pulpit. The text is forgotten but the first words of the sermon will do as well: "Deep in my creed I write this article: *"I believe in tomorrow."*

UNITY's youngest readers may not know who "C. P. W." is, nor that "our missionary secretary" of 1879 is also UNITY's Editor, then and now, but old and new readers alike will recognize in this article of its editor's creed, the keynote to UNITY's policy these forty years. From its first issue to its latest one, it has stood not for the things that were true *yesterday*, nor even for the things that are true *today*, but always, with increasing force and courage and forward-looking vision, for those things which will be true, or which ought to be made true, *tomorrow*, and for that concentration of effort and earnestness of purpose which will hasten the coming of that tomorrow. As it appears to the present writer after a careful study of its many volumes, rarely has any periodical shown, through such a period of years such consistency of policy coupled with such freedom and radicalism. Steadily has UNITY kept pace with the progress of the two-score years of its life, but invariably it has been a step in advance. Always it has pointed the way, and generally foreseen the event. It has pioneered the path toward religious, social and civic reform.

But before proceeding to study the convictions of its early youth, its general contents and literary standards should be mentioned.

Notable series of articles by notable authors characterize the first three years of the little paper. The first year shows such interesting titles as "Not Retreat but Victory" by Robert Collyer, "Modern Doubt and Dogmatism" by Rev. Hiram W. Thomas, "How the World Was Made" by Minot J. Savage, "On God the Father" by James Freeman Clarke, "Voltaire" by John W. Chadwick, "Destructive and Constructive Liberalism" by W. C. Gannett, other contributors being O. B. Frothingham, Brooke Herford, Samuel Longfellow and George W. Cooke. In the second year two important series were presented—one on "The Liberal Preachers of America out of the Pulpit," which included studies of Bryant, Emerson, Holmes, Longfellow, Whittier, Lowell, Thoreau and others, and one which discussed such well known points of orthodox doctrine as the Trinity, Incarnation, Miracle, Predestination, Original Sin, Conversion, Prayer, Immortality, Hell, and Heaven, treated by Brooke Herford, J. R. Sunderland, Mr. Gannett, Samuel Longfellow, Charles F. Dole and others. In the third year another valuable series on "The Liberal Preachers of England out of the Pulpit" covered such leaders as MacDonald, Carlyle, Browning, Tennyson, Huxley, Spencer, Crabbe, Newman, Arnold, Morley and George Eliot. The fourth year also included a notable series of articles on "The Art of Arts—Home Making," one of which was written by Julia Ward Howe, and another series on "The Workman's Conscience" by "Representative Workmen of Today," which continued into the following year and numbered among its authors Charles W. Eliot of Harvard and Edward Everett Hale of Boston.

In 1884 took place the famous correspondence on the question of the "Ten Greatest Novels." The demand for this material was so great that in the issue of February 16, 1885, the entire correspondence was reprinted. Later it was published in pamphlet form and passed through many editions until now it is entirely out of print. It may be interesting to note the ten novels which received the highest number of votes: The Scarlet Letter, Les Miserables, Romola, Adam Bede, Ivanhoe, David Copperfield, Henry Esmond, Wilhelm Meister, Uncle Tom's Cabin, On the Heights, the first two tying for first place with 39 votes each, while the tenth place went to "On the Heights" with twenty votes.

A similar method brought forth the "Ten Noble Poems," also pamphleted and widely distributed. And in 1909, an equally interesting correspondence produced "UNITY's Five Feet of Culture," following the suggestion of Dr. Eliot's "Five Foot Book Shelf."

Many special numbers of UNITY deserve mention—the Channing, Chadwick, Whittier, ApMadoc and other memorial numbers, the special Western Unitarian Conference numbers, the Panama number, the Ford Expedition number, the President Wilson number, the numbers devoted to the Hodgenville Expedition and to the Liberal Conference at Lincoln Centre in 1917, to mention only a few out of many. Among the unusual series of articles in later years were the series from American College Presidents; the series on "Problems of the School—the Hope of the State," to which contributions were made by David Starr Jordan, Booker T. Washington, George E. Vincent, John Dewey and other eminent educators.

The excellence of UNITY's poetry today is no departure from its early habit. Many contributions by Frederick Hosmer, W. C. Gannett, John Chadwick, J. Villa Blake, and other noted song-singers first saw light in these columns.

The advent of the telephone and phonograph is heralded with prophetic insight of their civilizing value, as are the advents of many "new books," now become classics to this generation. Through its early pages walk the living figures of Emerson and Darwin, Renan and Carlyle, Ole Bull, George Eliot and Lecky, "whose new book on 'The History of England in the 18th Century'" is announced. Tennyson, reading from his own poems, and Edwin Arnold, have each a new volume just off the press, the latter's being "The Light of Asia"; Keshub Chunder Sen's struggles in organizing the Brahmo Samaj, are recorded. Julia Ward Howe, Lucretia Mott, "The venerable Quaker saint," Frederick Douglas, Sojourner Truth, Longfellow, Holmes, Aldrich, Whittier, also with a new volume of poems, the Alcotts, father and daughter, the latter with new novels in her hands, Thomas Hughes of "Tom Brown at Rugby" fame, en route to establish a colony in Tennessee, Bayard Taylor, J. G. Holland, Brooke Herford, Robert Collyer, Ingersoll, Talmadge, Phillips Brooks, Edward Everett Hale,—contributing letters as to the real origin of "Unitarian,"—Lydia Maria Child, Eli Bates, Mrs. Besant under prosecution for the publication of "The Law of Population," Madame Blavatzky, editing the new magazine, *The Theosophist,* President Bascom of the University of Wisconsin lecturing on "Miracles" and wondering what the result to religion will be if the belief in miracles is abandoned—all these and many others greet one from UNITY's early columns—not as persons in history or biography, but as UNITY's contemporaries, and many of them as its friends and contributors.

But this article is intended to sketch UNITY's convictions, and more space cannot be given to its Tables of Contents, despite their strong appeal to our interest though here again space will allow detailed reference to the first four volumes only, with occasional gleanings from the remaining thirty-two.

To read the early numbers of UNITY is like reading a summary of the history of the struggle for freedom, a "Who's Who" of the great liberators, a story of the world's progress.

For UNITY's older readers, it is not necessary to review the inner convictions of the magazine. Their memory will serve to recall the long list of causes, of reforms, of progressive ideals for which it has ever stood. But its newer friends may be interested in knowing how its present advocacy of the methods of freedom, its uncompromising candor and unflinching courage have logically developed from the policy of its earliest numbers. And perhaps even its oldest reader may enjoy recalling some of the issues which made fearless editing as difficult, if not as dangerous, in Eighteen Seventy-Eight as in Nineteen Eighteen.

Naturally, UNITY's first battles were pre-eminently on the theological field. Its first year was the year of a widespread discussion of the existence of Hell. Orthodox papers and even the secular press teemed with hot debate on this vital (!) topic. Ministers were judged according to their position on this subject. Some of the utterances quite rivalled in fervor and realistic detail those of Jonathan Edwards. The brightest sparks of these theological pyrotechnics were caught in UNITY's basket; and most effectually and wittily extinguished by the cold drops of ink from UNITY's pen.

Moreover for their views on this and other weighty doctrinal subjects, many ministers were being tried for heresy and either being cast out of, or leaving, the more orthodox pulpits for the more liberal churches; for example, Rev. A. M. Alcott, of the Presbyterian Church of Ohio, Robert Collyer, a little earlier, and Dr. Thomas of the Methodist Church, Robertson Smith of the Scotch Presbyterian fold, David Swing of the Presbyterian, J. R. Sunderland of the Baptist, and many others. As in the present crisis UNITY has kept sad record of the men who for conscience' sake have had to leave their pulpits on the issue of peace or war, so then it did not fail to chronicle those who were being persecuted on the theological issue—always with sympathy for the man whose honesty forbade him to conceal his convictions for the sake of his position; always on the other hand with approval for the church who sought to maintain the integrity of its creed, and rarely with the minister who sought to defy the creed and wish of his church and force his convictions upon it. And these positions UNITY maintained then as now with aversion from personal strife and bickerings and without bitterness or hatred—ever with firm adherence to the more liberal view, the wider brotherhood, the universal religion.

Robert Ingersoll was then at the height of his power to irritate the orthodox mind and provoke it to vengeance, and UNITY's tolerance of this advocate of extreme freedom was frequently expressed, often with delightful humor, as in the following "note":

> We hope there won't be a hot place reserved for Ingersoll in the world to come—they are making it so particularly hot for him in this world.

The Rev. T. DeWitt Talmadge was at this time practicing his somewhat milder form of Sundayism in his New York pulpit, and his florid rhetoric and flowery over-statements were often gently but effectively deflated by the point of UNITY's pen. The same might be said of Moody, whose Evangelism was then stirring England and America, and who was "hoping all ministers would refuse to join in marriage the unconverted." UNITY then quoted with approval paragraphs from two orthodox papers condemning in

most vigorous language the methods of a certain revivalist popular at that time. Said the Presbyterian *Interior*:

——— raises an emotional Bedlam and drives it forward to the wildest extravagances. He claims he has already saved 12,000 souls! There is not only no good in this but a great deal of positive evil. It is a monstrous caricature of the Christian religion and brings the most holy and solemn act of the soul into public contempt.

And the *Advance* had said:

It were well for the leaders in such scenes to inquire how much the Spirit of God and how much sexual passion has to do with them.

It is not surprising in view of this stand of 1879 to find UNITY today quite unable to endorse the work and methods of "Billy" Sunday.

The shooting and subsequent illness of President Garfield at this time had provoked the usual call for a national "day of prayer" for his recovery. UNITY protested against this custom as being at variance with the principle of the separation of church and state and with the convictions of certain citizens, and the matter received a wide discussion in the national press which would seem strange to modern readers who have grown to accept the public "calls to prayer" as matters of course.

The Adventists were then in prominence, and UNITY's pages are enlivened by occasional witty shots at the mathematical inaccuracies of the methods of computation employed by these brethren.

Another event which had stirred both the religious and secular press was the murder by a fanatic of his own daughter under the obsession that he was obeying the voice of God as Abraham had done with Isaac. The comments provoked are both amusing and interesting to the student of religious psychology, the chief debates being as to what we would think of this murder, and of the deed of Abraham, if the latter had actually slain Isaac, and whether the staying of Abraham's hand were not intended to "prefigure God's intention to offer his own Son as a sacrifice for the world."

The "Revised Version" of the New Testament had been given to the world at this time, and here again debate was heated and UNITY stood on the side of scholarly liberalism against those who repudiated the new version, noting that "the elimination of some of its errors by revision had diminished rather than added to the orthodoxy of the book."

Felix Adler was then organizing the Ethical Society and School. Both it and the Froebel movement were warmly commended by UNITY. The positivists also were demanding attention, and the Salvation Army had just made its appearance in the United States.

UNITY's newest group of readers will be interested to note that the activities of the Free Religious Association were frequently approvingly chronicled from the beginning of its second volume. The Association's early organ, *The Index*, was often quoted, and this vigorous editorial protest against popular criticism is to be found:

The Free Religious Association, which Joseph Cook charged with supporting immorality, numbers among its officers: Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George William Curtis, Professor E. L. Youmans, and Thomas Wentworth Higginson.

But we must not linger too long over the early doctrinal contentions. There is much else of interest. Even in its tenderest years, UNITY gave evidence of that boundless sympathy with everything and everybody in the universe which is so characteristic of its whole life. In the second volume, we find it naïvely asking:

May UNITY properly extend its charity to welcome a word for cannibals?

After repeating the favorable accounts of certain tribes of cannibals just read before the British Association by several eminent Londoners, UNITY concludes that "since cannibals often eat a man to honor him, perhaps cannibals may have more laudable motives than even Christians dining on each other's reputations at feasts of slander."

Again, the Gypsies come under UNITY's all embracing mantle and we are told that "even Gypsies' hearts are human and even Gypsies' souls are strung upon that golden thread of kinship which makes humanity one." The climax in this direction is reached when UNITY hopes that its *"fellow-citizens* on the planet Jupiter are not greatly disturbed by the meteorological agitation indicated by certain red spots which astronomers have discovered on that planet for several winters past." On another page a "bit of centennial tribute" is paid the comet, and "even the fickle meteors are now known to prove the universal harmony."

Surely the UNITY which was proud to claim citizenship with the cannibal, the Gypsy, the inhabitant of Jupiter, the comet, and the meteor, could do naught else but claim kinship with the Jew, the Nergo, the Hindu, the Irish peasant, the Filipino, the Boer, and the German as these became in turn the objects of the world's scorn or oppression.

Even a cursory glance at these early volumes would serve to confirm the adage that "there is nothing new under the sun." The ardent reformer of today who fancies all of today's movements are "new" will find as he studies these pages that he is merely carrying on work long since begun. Even the "Swat the Fly" campaign has a half-column in UNITY's second volume [1879]. It has a society, a secretary, and a "circular" which with startling up-to-dateness supplies the most accurate statistics as to the number of trillions—or is it quadrillions—of progeny one pair of flies will have produced by September if not "swatted" in April. And the same year a "Village Improvement Association" reports from Franklin Falls, New Hampshire! Cremation is endorsed for its sanitariness. The "stalwarts" in politics disturb UNITY's calm, and it refuses to settle the vexed question of "What *shall* we do with our ex-Presidents?" by making Senators of them. There are accounts of "Mothers' Meetings" which discuss sex hygiene, and schools for "Industrial Education" both of boys and girls, are encouraged, while the problem of "Moral Instruction in the Public School" is agitated, all sounding very much like quotations from the Twentieth Century "literature." Two professors had been dismissed from the University of Nebraska for religious heresy in exactly the same manner in which Professor Nearing and others have recently been dismissed for economic and pacifist heresies.

The various forms of "Co-operative" schemes, and "the Henry George movement" are advocated as means for the "abolition of poverty." They surely served as

means for abolishing certain ministerial advocates of them from their well-to-do pulpits—then as now.

A mere catalogue of most of the "issues" which UNITY began discussing in its infancy is all that space permits, but in its early pages we find opposition to the evils of lynching, of prison labor, of capital punishment, of railroad monopoly, paper money and greenbackism, of "sectarianism in politics as in religion, there being honorable men in both parties." Rabbi Hirsch, David Swing and the Editor are speakers at a mass-meeting of protest against Russian persecution of the Jew—one evil at least which has at last been abolished.

And UNITY is valiantly championing then as now the cause of the Negro (it reports five colored members of the Tennessee legislature), of a Clean Press, of Independency in politics, an independent having just been elected President of the Senate; of Civil Service Reform; of the Associated Charities movement; of Temperance (even to the point of warning Frances Willard against a too intemperate use of tea); of taxation of Church property; of respecting the conscience of Jew and Catholic in the matter of compulsory reading of the Christian Bible in public schools; of Free Trade; of Labor, etc.

The comment on a certain wealthy concern's large Christmas gifts to its employes is well worth quoting:

> The money so given was in part made by the employes. It is well when capital is generous toward labor; it is better when it is just.

But a more detailed account of the early progress of at least two of UNITY's favorite causes should prove of interest—the cause of Woman's Freedom, and of World Peace.

From almost its first issue UNITY took pains to record such news as showed the advance of woman toward freedom and enfranchisement. Every entrance of woman into the then untried fields of the ministry, the professions, or the college was hailed with delight. In the second issue we are told that

> Rev. Olympia Brown is preaching for the Liberals at Racine and gives good satisfaction.

The first woman architect, the few women preachers, then appearing in the Universalist and Unitarian denominations, many of whom UNITY's Editor helped to ordain, the admission of twenty-five women students to Harvard College on the same terms as men, "wanting absolutely nothing but the promise of a diploma and the appearance of their names in the catalogue" (!) as reported by Thomas Wentworth Higginson in the *American Socialist;* their admission to the Boston Medical Society, a thing unheard of ten years before; the presence of fifty-three women students at Ann Arbor and the testimony of President Angell that they were "not inferior to men in the study of history"—all these steps are heralded with warmest approval and fellowship, though UNITY pauses to repeat one note of warning which will doubtless provoke a smile from the women of today. After noting woman's admission to all honor examinations at Cambridge, by a vote of 398 to 32, the following advice from the "leading doctor of Cambridgeshire" is quoted:

> Let not women in general suppose that they, while working at the same studies as men, should work at them to the same extent. . . . About three hours of a woman's study to four hours for a man is found on the average to be a safe proportion.

UNITY is glad that the great granddaughter of Joseph Priestley is conducting Sunday services in the church property founded by her ancestor at Northumberland, Pa., and it deplores deeply the fact that "Princeton is closed to lady students."

An Episcopal clergyman who had preached a most extreme sermon on the duty of woman's absolute obedience of her husband, is characterized in *The Index*, from which the item is taken, as being "quite in keeping with the medieval character of the High Church theology." The sermon, which was delivered in St. Clement's Church, Philadelphia, and printed entire in the *Philadelphia Times*, should be preserved along with other antiquities. We quote a few sentences:

> To her husband the wife owes the duty of unqualified obedience. There is no crime that a man can commit which justifies his wife in leaving him or applying for that monstrous thing, divorce. . . . If he is a bad or wicked man, she may gently remonstrate with him—but refuse him, never. . . .
>
> Widows and maiden ladies are designed by Providence for the purpose of giving a tone to society. They should all be religious women. An irreligious woman is a bad man spoiled. For the disgusting product of modern times, a woman who does her own atheistical thinking, I have nothing but contempt.

And UNITY adds:

> If this English missionary has nothing better to teach American women, he had better betake himself at once across the Atlantic. America has just lost a woman—Lucretia Mott—who was accustomed to do her own thinking and acting, whose one remembered word will do more for American women than all the sermons this preacher of the primitive gospel of the woods can ever utter. She at once meets his barbarism and the modern reactionary license from it by that favorite sentence of hers: "In the true marriage relation, the independence of the husband and wife is equal, the dependence mutual, the obligations reciprocal."

Perhaps another antidote to the clergyman's teachings, may be found in the following "sensible resolution" adopted at the Woman's Convention in Rochester, New York, quoted in UNITY of December 1, 1878:

> *Resolved,* That it is through the perversion of the religious element in woman, cultivating her emotions at the expense of her reason, playing upon her hopes and fears for the future, holding this life with all its high duties forever in abeyance to that which is to come, that she and the children she has trained have been so completely subjugated by priestcraft and superstition.

Two high notes are struck by these early issues regarding woman in industry which are still among the unrealized dreams of the most advanced feminist. The *Christian Register* is warmly commended for paying the women on its force exactly the same wages as men who do the same work. And in UNITY of November 16, 1881, Dr. Julia Holmes Smith has an article on "Working Women" which should be reprinted entire. A few sentences are given below:

> The mother naturally looks forward to the time when her boys will add to the income of the family by their own work. No such plan is considered for the daughters, whom the mother is conscientiously training for house-keepers. . . . Why should a woman be grieved because her daughter as well as her son works for money. Many a girl who swept, scrubbed, ironed, etc., is taught to feel she loses caste when she does easier work for fewer hours away from home and takes *money* for it.
>
> There's the rub! Women may toil sixteen hours a day in the seclusion of home, waste strength in charity work, or have nervous prostration from overwork in society. . . . No one says of them: *Poor thing!* This impertinent pity is reserved for those who toil for pay.
>
> Let us recognize the *duty* as well as the *right* of women to work. It is high time women held a higher ambition than to economize the earnings of father, husband, or son.

Space forbids the tracing of the history of suffrage as it appears in these early volumes. A few items must suffice.

Mrs. Marion V. Dudley had been permitted to address the Wisconsin legislature on this topic, for a period of an hour and a half, and her remarks had been pamphleted by the Legislature and a resolution passed, but the *Janesville Gazette* assures its readers the following winter that that action was taken "only in a spirit of playfulness"—a method of spending its time which UNITY thinks hardly worthy of a legislative body.

Mr. Higginson reports that a school suffrage law has been passed in Massachusetts, and Louisa Alcott assures the public, in quite modern fashion, that no evils resulted from the appearance of the women at the polls in the various towns.

We cannot leave this topic without quoting from a little tribute to the ever present "anti," reprinted in UNITY from the *Indianapolis Journal* in 1881:

"The woman who don't want to vote—
May Heaven enlighten her."

She lives in a dear little world of wools and worsteds, matinees, gossips and gumdrops, and is sweetly grateful that she is not strong-minded. And she never is! Want to vote? Not she. She has the firmest faith in the feebleness of her own mind. Nevertheless, I predict that when the long deferred day of destiny does arrive,—when we odious, strong-minded women do come into our kingdom,—the woman who doesn't want to vote will put on her sealskins, and feathers, her paint and powder, take her little lap-dog and march down to the polls and put in her little ballot, all the while declaring she thinks voting is "just too sweet for anything."—*Mrs. Gertrude Garrison.*

It is not a matter of surprise to find UNITY in recent years not approving of the program of the English suffragettes which it regarded as war methods and therefore wrong methods, but in 1917 defending the radical wing of the suffrage party in its use of the right of peaceful petition, and objecting to the treatment accorded the pickets at Washington.

Perhaps one of the bravest of all UNITY's battles for justice occurred during the mad days that followed the Haymarket Riots in May of 1886, and preceded the hanging of the anarchists in November of the following year. UNITY's first editorial comment appears in December, 1886, accompanying an article from the pen of H. Tambs Lyche entitled "Socialists and Anarchists." UNITY, while disclaiming any approval of the method or philosophy of anarchism, declared that these men "were objects of pity rather than of hate. The thought of them should draw tears rather than curses."

Mr. Lyche wrote:

The slavery and misery the socialist would free the world from is surely one hundred times blacker and deeper than negro slavery. Why then is John Brown a hero and the bomb-throwing socialist a monster? The condemned anarchists have not, of course, thrown any bombs.

Rev. Hugh Pentecost, in his letter to UNITY explaining the cause of his removal from his pulpit for various heretical statements, wrote that the last straw which forced his resignation was when he stated that the four Chicago anarchists were murdered.

All Souls Church held a protest meeting which brought down violent opposition and condemnation upon the head of its pastor. In that part of Caro Lloyd's biography of Henry Demarest Lloyd which gives detailed description of this event, the Chicago Ethical Society is the only other Chicago church organization recorded as making such a protest. Mr. Salter's two addresses against the hanging were pamphleted and distributed by those who had in charge the work of saving the men from the gallows.

In UNITY of November 5, 1887, we find this paragraph, which shows that at least three other Chicago pastors or churches protested:

As the eleventh day of November draws near, the shadow of the gallows upon which it is decreed that seven men should hang in this city, became more consciously felt. Felix Adler, Rev. H. M. Simmons of Minneapolis, Rabbi Hirsch, William Salter, James Villa Blake, and the pastor of All Souls Church have recently made their protest against the death penalty, and have pleaded for the commuting of the sentence. In the Third Unitarian Church of this city, last Sunday, over a hundred people signed the petition to the Governor, and Rev. J. Villa Blake, J. N. Wanzer and Judge Russell officially carried the petition to Springfield to present the same to the Governor.

In July, 1893, when Governor Altgeld had courageously freed the three imprisoned anarchists, UNITY said:

. . . We rejoice that these deluded victims of a vicious theory, who were agitators in the interests of what seemed to them justice and reform, are trusted once more to the freedom of earth and sky. The hand that threw the bomb did a despicable deed. Whose hand that was has never been known. . . . We protested against the dark deed (of their execution) and will ever remember with a shudder the black day that hung the wild enthusiasts.

No sketch of UNITY's career would be complete without some reference to the intense controversy between the Western Unitarian Conference and the more conservative elements of the denomination represented by the American Unitarian Association, which for several years kept the columns of this and other liberal magazines filled with editorials, letters, addresses, reports of meetings, resolutions and counter-resolutions, statements, and answers to statements, on the problems involved in what came to be known as the "Issue in the West." From the standpoint of 1918 it would seem to have been largely another phase of the inevitable conflict between those who believe in today and those who believe in tomorrow, for surely all liberals and many orthodox people do now accept without question the positions taken by the westerners in 1882-1893. One group of Unitarians, chiefly eastern, seemed anxious to keep as near to the Christian basis of the creeds they had outgrown as possible. Another group, largely western, wished to avoid all barriers, to include all who wished to be included, to refrain from setting up even the semblance of a creed as a barrier to fellowship. Of course the conservatives felt this bordered upon atheism and labeled the other ministers "godless." The "Issue in the West," as stated by the East, was:

Is western Unitarianism ready to give up its Christian character? Is it ready to give up its theistic character?

The issue as stated by the West itself was:

Is western Unitarianism ready to exclude from its name and from its full co-equal fellowship the non-Christian or non-theist, who feels himself drawn to us by moral and spiritual affinities?

Again they differed on the definition of "creed." The East said a creed is "a formulated statement of theological doctrine imposed by some supposed ecclesiastical authority," and their own desire was simply to have a "platform," a "standing for" certain beliefs. The West defined a creed as "a doctrinal test of religious fellowship."

The question seems first to have assumed concrete form in the Cleveland conference of 1882, when the W. U. C. desired to incorporate and found a necessary legal step to be a declaration of its purpose. The following statement was then adopted:

The particular business and object of the W. U. C. shall be the transaction of business pertaining to the general interest of the societies connected with the Conference.

A minority statement adding to the above phrase:

—and the advancement of the cause of intelligence, freedom, fellowship, character, reverence, and helpfulness in religion—

was defeated by a vote of 27 to 7.

At its origin in 1852, the Conference was upon what was later stated to be a "distinctly Christian basis." Afterward it had adopted a platform "simply theistic." The so-called "business basis" quoted above necessarily removed from its preceding statement the phrase: "to work for the kingdom of God," hence opening the way for the charge that the Conference was not only non-Christian but non-theistic, even "atheistic" and "godless."

In 1885, the Secretary of the W. U. C. resigned because he felt a more Christian basis was essential, but was persuaded to continue the work another year.

At the next Convention, he left the secretaryship, and the following "basis of fellowship," known thereafter as the "Cincinnati statement," was introduced by Rev. W. C. Gannett, and adopted:

Resolved, That the W. U. C. bases its fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness and love in the world.

Of course much discussion and the introduction and defeat of many substitute amendments and resolutions preceded its adoption, but the Convention closed at dusk with the sense of love and friendliness unbroken, and with the debaters gathered together near the platform to be dismissed with a tender and beautiful word of prayer from one of the most urgent of the speakers.

After this, however, the Western Unitarian *Association* formed a rival organization in Chicago, which divided the forces somewhat, but to the credit of all concerned, there was the minimum of personal animus manifested, and the breach in the fellowship was superficial and passing.

The following year, Mr. Gannett offered a long statement which, while not "binding a single member by declarations concerning fellowship or doctrine," expressed the feeling that "some practical good could be done by setting forth in simple words the things most commonly believed today among us." This statement, after much discussion, was adopted by a vote of 59 to 13, and is still in circulation among Unitarians. It gave in detail the historic beliefs of Unitarianism, and developed at length present "beliefs and duties."

But this did not satisfy everyone, discussion became more and more prolonged in UNITY's columns and elsewhere, and in 1892 a "Supplementary Resolution" was adopted by a vote of 42 to 27 as follows:

That the W. U. C. hereby declares it to be its common aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement. (Referring to the above-mentioned statement of "things most commonly believed among us.")

Again there was dissatisfaction, and in 1893 a protest from subscribers to the Endowment Fund of the Conference was presented by Miss Louise M. Dunning, stating that the "Supplementary Resolution" so far changed the basis of fellowship that many subscribers felt they ought not to continue their pledges. As a result, the Conference passed with but one dissenting vote the following resolution introduced by Rev. Arthur M. Judy:

WHEREAS, It has been understood by some persons that the supplementary resolution of 1892 limits our fellowship by a doctrinal test; therefore be it resolved,

That we renew our welcome to all who wish to join us in our labors, limiting our fellowship and our work by no lines of doctrinal belief.

And another resolution introduced by Mr. Crothers, reaffirming the "business basis" of 1882, was adopted.

Perhaps no better conception of the seriousness, dignity, and brotherly kindness which pervaded this long and difficult contest could be given than to quote the following passage from the account of this Conference of 1893 as given by Rev. Frederick L. Hosmer:

The unanimity with which the Conference expresses itself is doubtless due to the growing mutual understanding of those who have hitherto been looked upon as representing divergent tendencies of thought. There was manifest no air of triumph or of defeat. The discussion was earnest and dignified in the main and courtesy was not forgotten in the earnestness of debate. All in all, the Western Conference seems now in condition for more unified and efficient work than ever before.

Mr. Hosmer's prediction has been justified by history. Soon after, the National Unitarian Conference at Saratoga revised its preamble in a manner to satisfy most of the western brethren, and the American Unitarian Association has been co-operating with the Western Conference for many years, and, we believe, bearing part of the expenses of the Western headquarters. The Western Sunday School Society, fostered into much efficiency on many progressive and radical lines by UNITY, has been absorbed by the Eastern Headquarters, and its publications are still being exploited. Those who heartily differed at the time are now again associated on the editorial staff of UNITY and are working together on the inter-denominational and inter-national quest for unity.

Of necessity the story of UNITY is interwoven with the story of All Souls Church and the Abraham Lincoln Centre, though the connection is necessarily beyond full description here. But out of these strenuous discussions and contentions of UNITY came the home struggle within the limits of All Souls Church. The logic that made UNITY independent of denominations applied to the church of which its Editor was pastor. And so the "Freedom Fund" of over $4,000 was raised to pay back to individuals and societies the money that was given with a tacit understanding that it was to build a "Unitarian church." So when all money obligations were thus removed, it was with joy that the society unanimously revised the article which said:

This church is a part of the Unitarian fellowship

so as to read:

This church is a part of the religious fellowship of the world and will co-operate with such religious organizations as are in accord with its spirit and its work.

Many events in the life of Chicago and the Middle West in which UNITY bore well its part deserve extensive mention in this chronicle, if only space permitted. Were they not sure to run amuck of the Editor's blue pencil, many fascinating stories could be culled from UNITY's pages concerning the Janesville pastorate of that same editor, with its wonderful Mutual Improvement Club pioneering the many Unity Clubs and other

study classes connected with the liberal churches, East and West. There might also be stories of his ten-year "missionary secretaryship" for the Western Unitarian Conference, of his many flittings to and fro on this continent, and three times in Europe; and—but of necessity we forbear.

And again, interesting details could be found of the building of the first All Souls Church in Chicago with funds literally gathered from all parts of the country through UNITY, the local movement providing land, and UNITY gathering the building fund of $10,000. And there is the story of the present All Souls Church and Abraham Lincoln Centre, of the opening and later sessions of the Tower Hill Summer School which continued for twenty-five years; of the beginnings of the first Browning society which still survives in the weekly meetings of the Browning Study Class at Lincoln Centre, and has furnished the workers who aided in organizing the New York and Browning societies; of the notable series of Sunday evening addresses given by Mr. Jones in Central Music Hall and by Miss Jane Addams and Hon. William Kent in All Souls Church; the bringing to America for a tour in the interests of world peace of the Baroness von Suttner; the publication of the famous "Unity Hymns and Chorals" under the direction of Mr. Hosmer and Mr. Gannett; of the "Sunday School Services and Songs" by Rev. J. Villa Blake; of the equally famous "Faith that Makes Faithful"; the discovering to the liberal public of Rev. William L. Sullivan and of Professor Isaac Fisher; the introduction at Saratoga, for the first time in the North, of Booker T. Washington; the championing of the work of Senator Robert M. LaFollette from his earliest Wisconsin candidacy in the interests of clean government and the repression of "big business";—all these and many more incidents would awaken live memories in the minds of many people.

Mention must be made of the Unity Building at the World's Fair, for the accommodation of the guests at the Fair, the proceeds to go toward the work of building and maintaining the summer camp at Tower Hill. The whole project was directed by Mrs. Annie Laurie Kelly, Miss Althea Ogden, and Mrs. Edith Lackersteen. The building was open to visitors on April 30, and continued until the close of the Fair, to be crowded with guests, many of them of national and international importance. The plan was both a financial and a social success.

The dates of the Parliament of Religions were announced as September 11-27 of the World's Fair year, and much of UNITY's space during this year is filled with most interesting and valuable accounts of this great gathering of humanity with the inception and carrying out of which UNITY's Editor had had so much to do. Its story should be told again at length. The following year at Sinai Temple, a second Congress was held which grew into a permanent organization, finally, after several changes of names, called the "Congress of Religion." UNITY was its official organ. It maintained for two years Mr. C. A. Osborne as its secretary, and held important congresses at Nashville, Omaha, Memphis, Indianapolis, Minneapolis, Buffalo, Boston, Green Bay, Wisconsin, and many other local congresses, usually in connection with Fairs and Expositions. It is doubtful if any other single effort has ever done so much as the Parliament of Religions to promote inter-racial understanding and sympathy, and religious tolerance, together with a comprehension of universal religion and human brotherhood.

Because it is the issue which today is most prominent in UNITY's pages, we have left until the last the question of peace and war. It claimed UNITY's attention almost earlier than did the cause of woman. In its third issue, [1878] commenting on Russia's conquest of Constantinople, UNITY says editorially:

> It is a sad thing that the most enlightened part of the world has not got beyond the settlement of disputes by the irrational and inhuman method of appealing to arms.

In May of 1879 we find this editorial note:

> During the Zulu war, it may be well to notice John Morley's judgment of it in the leading article in the last *Fortnightly Review*:
>
> "Between the lines of every telegram that tells England of the . . . valor of her soldiers and the brilliant success of the generals, our people should find written in letters of flame, that this war is one of the worst crimes that has been perpetrated in history."
>
> Mr. Morley also quotes from a sermon published in Grahamstown tracing in England's injustice the Lord's hand, and adds:
>
> "It would only be too easy, for, alas! the satire is as old as Christianity, to mock at the priests of the creed of brotherly love 'wading through slaughter to' a pulpit to preach how blessed are the peacemakers."

Bishop Colenso also favors the Zulus, we are told, calling the war "a most unrighteous one, forced on by the policy of the High Commission, in which already 10,000 human beings have been killed."

UNITY also, in a later issue, quotes Cetewayo, who, according to *Punch,* addresses England as follows:

> If you have missionaries left at home, why do they not teach you the same things they teach me? They tell me I must not invade Englishman's country. Englishman invade mine. They forbid me to wash my spears in Boer's blood. Englishman wash his bayonets in Zulus'. They say I must not kill Zulu. I must not take your cattle. You take mine. I must not settle on Englishman's or Boer's land. Englishmen and Boers settle on my young men's.

"Tennyson's new poem describing the horrors of war" is quoted in May of 1879, and in the following number the address of Andrew D. White, Minister to Berlin, is given in part as follows:

> Nothing can more affect the happiness of the world than the study of international law by which disputes between nations may be settled, not by arms, and seas of blood, but by a dozen men in peaceful deliberations.

And the last of that month the Editor, in a Decoration Day address at Monroe, Wisconsin, said:

> More than a Service of Patriotism, I recognize in this occasion a Service of Humanity. Under these flowers, nationalities and races blend in one common brotherhood. The eagle is too provincial an emblem to represent the enthusiasm this day commemorates. Alongside of it must be elevated the flags of all nations. No flag has a corner on courage; no nation holds monopoly on bravery. We are here to recognize the valor of which human nature is capable.

A little later the Anti-Chinese movement received editorial condemnation, and then comes the following:

> It looks hopeful for the "Peace Society" and humanity when even Bismarck laments:
>
> "What widespread misery have I not caused? Without me, three great wars would have been avoided. Eighty thousand men, nay, many more, would not have been killed."
>
> In this connection, and as a sign of the humaner times, we quote from a leading New York daily:
>
> "As men learn more of Napoleon, smaller and smaller he grows."

Soon the *New York Tribune* is quoted as deploring the fact that—

. . . now we are going to war with the Utes—which means that a few hundred white soldiers will be killed and wounded—. . . and Indians (how many probably nobody will care to count) will be shot down like dogs—probably in a great *battue* of squaws, chiefs, and children, for "our boys" are apt to pay small attention to differences of age or sex. . . . Both sides will lose in money, life, civilization. Nobody will gain a stiver. . . . The reason the Utes fought is because they were wronged by whites—whites who have given them no other mode of redress for their wrongs but the bullet. . . . Certainly justice would be a cheaper experiment than incessant, costly and inhuman war.

In January of 1880, another New York daily is quoted as saying that Rev. Charles H. Spurgeon writes from Mentone that the nation should listen to Mr. Gladstone's call to make righteousness and peace its guide instead of blustering. Mr. Spurgeon declares that England is wantonly trampling Afghanistan under foot and warns Englishmen that under such tutors as *The Times* they are becoming a nation of demons. *The Times* says "Whatever is done must be done with the sole view of the future safety of India." No notion of what is best for Afghanistan ought to come in the way. It is our business to destroy all settled government in this country, and after ravaging the land, leave the poor wretches to make such arrangements as they can.

Needless to say, UNITY added its word of protest against the opium trade with China, which then netted England thirty-five million dollars annually, quoting as early as November, 1879, a letter from Dr. Schaff in the *Independent* which calls the opium trade "a Satanic chapter in the history of Great Britain," and notes that "a heathen nation protests against the poison, and a Christian nation forces it upon them." These protests are repeated at frequent intervals, increasing in force and vigor as the "Opium War" neared its climax.

It will be quite impossible to follow here all of UNITY's protests against war as a means of settling disputes between nations, during its forty years of life. All that can be done is to note its position during the Boer War, and the Spanish American War, and its constant demand for organized, permanent world peace.

In reading the story of the Spanish-American war as sketched in UNITY's columns, the student will recognize many points of similarity between conditions then and now. The first warning against the impending danger of war appears in the issue of March 24, 1898, in an article by H. M. Simmons with an accompanying editorial note which says:

The poor victims of the Maine cannot be avenged by increasing the number of broken hearts and adding to the flood of women's tears already started. . . . We seem more ready to rush to war to avenge the Maine than to protect our helpless neighbors.

Later, when war has finally been declared, we find this:

The war is on. . . . The dread arbitrament of the sword is appealed to. . . . That there was another and a better way of doing it we urged and still believe. . . . Already there are signs that the cry of the starving babes, women and children in Cuba is silenced in the louder roar of cannonry; and conquest—not mercy—is the more conscious motive .

Suppose it was the government (of Spain) that blew up the Maine—who is the government? If we could retaliate by shooting the queen, the prime minister, the general, or whoever were responsible for the act, possibly there might be some justification in the retaliation; but what is proposed . . . is that several thousand poor Spanish boys, sons of peasant parents . . . shall be sacrificed by the exposure of a similar number of American young men, most of them from the farms and shops of America.

How many of those who are now clamoring for "war at any price" in public press and on public platform, have the slightest idea of enlisting themselves?

Among the arguments of the pro-war enthusiast was the following:

We must allow that no other nation has such a bloody record of atrocities, running back for five centuries.

A little later we find an editorial warning against hatred of the Spanish people and against "this pride of the Anglo-Saxon." When finally the news comes from Santiago, UNITY says:

Oh, the costly price! Let our prayer be for wisdom to utilize the vantage gained and to direct the forces of destruction more persistently than ever to the ends of peace.

In July, 1898, the first note of warning against imperialism is sounded in a letter from L. G. Janes of Cambridge:

The America that seizes Hawaii . . . and threatens to keep Cuba, Porto Rico and the Philippines as spoils of war without consulting the inhabitants of those islands, is an America for which Washington, Franklin, and Jefferson would hang their heads in shame.

How strangely history repeats itself! In August of 1898 UNITY announced its policy of reserving its limited space for that side of the questions at issue which was denied expression in the popular press, together with its determination to keep its columns free from mere debate and argumentation over the matter, its editorial desk being already over-crowded with contributions on all sides of the subject. UNITY was at this time the official organ of the Congress of Religion, and more than one vigorous protest arrived questioning the right of such an official organ to state opinions differing from those of some of the members of the organization. One protestant, whose letter appeared in the *Christian Register,* was particularly incensed that a "religious" organ should discuss "political" questions. UNITY maintained, with perfect right, that the relation between it and the Liberal Congress in no way concerned the editorial policy of the paper.

The same flood of letters disapproving of UNITY's beliefs arrived then as now from those who differed with them; the same vigorous approval from those who agreed with them; the same occasional requests to "stop the paper"; the same demands not to take "treasonable positions" and to "stand behind the country." We quote but a sentence or two from among many such appeals:

Your continued criticism of our country's attitude toward the Filipinos is either quite uncalled for or else it is wholly inadequate.

UNITY is out of its mind—it is not broad enough to see that the present war and its results are part of the world's progress.

Quite like the news of today is an item concerning the action of the American Peace Union in sending an appeal to the Spanish Queen to free Cuba and so avert war. This Union was accused of treason by the daily press and was ordered to vacate its rooms in Independence Hall.

Dr. H. W. Thomas had secured as a supply during a six weeks' absence from his pulpit in the People's Church, Professor Herron of Grinnell College. On the fifth Sunday, Professor Herron preached a sermon on anti-imperialism, with the result that the trustees refused to allow him to occupy the pulpit the sixth

Sunday. UNITY protested against such action on the part of a church which had been founded to allow Dr. Thomas freedom of speech on its platform, and printed in full the sermon of protest which Dr. Thomas preached after his return.

Senator William Mason introduced resolutions demanding the independence of the Philippines and protesting against more bloodshed—reminding one of his equally courageous stand during the present war.

Vigorous editorials combatted the "My country right or wrong" slogan, always popular with certain individuals. Sermons and addresses were given from well-known anti-imperialists, including several by Rev. Charles F. Dole, two by William Salter which received wide distribution, and Lincoln's protest against the Mexican War. Resolutions were passed by the Chicago Ethical Society and many other groups condemning the national policy. The "embalmed" beef scandals had many a caustic word from UNITY,

"The War Department reports 264 killed in battle, but alas for those slain by fever and mal-administration."

The rebellion among the Filipinos and the government's attempt to quell it by armed force roused UNITY to such sharp and stinging objections as would, in 1917, have been almost certain to prevent its admission to the mails.

Kipling's "The White Man's Burden" had just made its appearance, and one long article in UNITY regarding this poem deserves reprinting in full. It showed in guresome but accurate detail just what the burden of the white man has been, as borne by the natives of Australia, the blacks of South Africa, the Zulus, the Chinese, struggling against the opium trade, the Hindus, the American Indian, and lastly by the Filipinos.

In May of 1899, a "memorable anti-expansion meeting" was held in Central Music Hall, the speakers being President Rogers of Northwestern University, Professor Hale of Chicago University, who introduced the resolutions, Prof. J. Laurence Laughlin of Chicago University, Hon. Edwin Burritt Smith, Sigmund Zeisler, Jane Addams, Bishop J. L. Spaulding of the Catholic Diocese of Peoria, and the senior Editor of UNITY. The hall was crowded despite the efforts of the daily press to discredit the meeting in advance, and strong resolutions were adopted, holding:

That the policy known as imperialism is hostile to liberty and tends toward militarism. . . . We insist that forcible subjugation of a purchased people is "criminal aggression" and open disloyalty to the distinctive principles of our government. We earnestly condemn the policy of the present national administration in the Philippines. . . . It is as true today of the Filipinos as it was a year ago of the Cubans that "they are and of right ought to be free and independent."

Of course a strong counter-meeting was held the following Sunday, which

did not have much to say on the subject of expansion but which was chiefly concerned with being in favor of sustaining the government of the United States. The *Tribune* reported "that the speakers took no position for expansion, but simply pledged the support of the meeting to the army, navy, and executive while the flag was in battle."

One of the speakers boldly declared that the claim that "governments derive their just powers from the consent of the governed" was "a falsehood palmed off by the devil upon a credulous world." UNITY remarks that of course such statements were "loyal" since they were delivered at a "loyal" meeting.

Throughout all these issues of UNITY are frequent accounts of peace meetings; of the Czar's call for the next Hague Congress (which Lord Roberts asserted cannot secure world peace until all the nations of the civilized world agree to be content with what they have got); of Edwin D. Mead's eloquent pleas for "the organization of the world"; of the petitions of famous Englishmen that their government will respect the rights of the Boers and "that these people, an offshoot of our common stem, a nation weak in numbers but strong in the virtues most highly prized by all Anglo-Saxons be allowed to follow the forces of natural growth."

Space will not allow more than one reference to UNITY's long protest against the Boer injustice. On January 27, 1900, Central Music Hall was again crowded, this time with "an Anti-War and Pro-Boer Meeting." The chairman was Mrs. Mary H. Wilmarth; among the speakers were Dr. Hirsch, Jane Addams, Mrs. H. W. Thomas and Jenkin Lloyd Jones. UNITY printed the speeches at great length. We quote briefly from two of them:

Rabbi Hirsch said in part:

In regard to South Africa, no one can claim that the fate of the English Empire was hanging in the balance. Never was war begun so frivolously and, I hope, will be so disastrously ended. What little pretext was on the English side could have been explained away. . . . If the glitter of diamonds had never been seen or gold had never been discovered, England would not have found it necessary to raise her standard in South Africa.

While we are applauding the sentiments that seem to harmonize with our sympathies, let us not forget to give them an effective turn and say that love and peace are better than war. Let us have all international difficulties settled as are those between man and man. Let us erect a tribunal to listen to the complaints of nations and award justice to whom justice is due and declare the nation an outlaw that declines to submit to arbitration. Until this is done, our boasted civilization is a mockery of humanity. Had such a tribunal been in existence, England could not have gone to the extremity it has to coerce the Boers.

Miss Addams said, among other things:

We forget that civilization is an idea, a method of living, an attitude of respect toward all men. We actually come to believe in our confusion that it is the opening of gold mines, the establishment of garrisons, the controlling of weaker men by brute force. . . .

The Anglo-Saxon conqueror, like the Roman, leaves the conquered nations in the mines and plantations that he may receive a steady stream of gold and sugar. To my mind the advance has not been great. The difference between the civilizing Roman and the civilizing Anglo-Saxon seems very slight—the motives are almost identical, the methods differ but slightly. The results are justified by the same phrases: brutal commercialism with a varnish of patriotism and morality.

One paragraph will serve to show UNITY's prophetic attitude as regards certain events and event-makers which were widely heralded as making world peace an assured fact. In the issue of March 4, 1900, just after the return of the American fleet from its demoralizing parade around the world, appeared this editorial note:

Spite of all the parades and hurrahs, the voyage of the battle ships around the world was a cheap triumph, accompanied with many malign inspirations and mischievous suggestions. We join with our exchanges in the chorus of praise to Theodore Roosevelt for the many good things he did. . . . but it is not yet time to fix his place in the line of Presidents. One may well hesitate before elevating among the larger prophets of democracy the one who has given currency to the vicious epigram of "Speak softly but carry a big stick," the one who for a time at least has given certain classic dignity to the phrase "Rough Rider," and who has tried so

hard to revive the military spirit in the United States and has been the means of worse than wasting, to our mind, the hard-earned wealth of America in building battle-ships as peace-makers, a position we believe false in psychology, untrue to our traditions, and misinterpretative of the spirit of the age and the cause of progress.

The activities of the Church Peace Union, of whose Board of Directors Mr. Jones is a member, of the Woman's Peace Party, the Union Against Militarism, and such other organizations as were doing direct, positive work for Internationalism, have been given space in UNITY's columns. The voyage of the Ford Peace Ship, the many peace meetings, and indeed all efforts to reach international understanding and a parliament of the world have always found, as they do to-day, a hearty co-worker in UNITY. That final success may, within the not far distant future, crown its efforts must be the hope of every true citizen of this and all other nations.

Here endeth this hurried chronicle, which is offered with the apologies of the chronicler. It is indeed inadequate to give even a cursory glimpse of the splendid lives and fine, sincere earnestness which have, through all these years, made UNITY a force counting powerfully for human freedom. To its life-long readers and to those who bore the burdens of UNITY in the heat of many days, from 1878 to 1918, this attempt to describe something of what they have been and seen and done cannot seem otherwise than crude and "young." If the reading of it shall serve to arouse in the newer readers any portion of the enjoyment, the inspiration, and the eagerness to face with UNITY's viewpoint and courage the issues of today and of tomorrow, which even a hasty study of the forty volumes has given to the present writer, then this tale will have justified its telling.

Portage, Wis. SUSAN QUACKENBUSH.

THE FRUIT OF THE AGES.

The mighty wrought thro' the ages,
They plowed with the lance,
They sowed with the bow,
They reaped with the sword.
But bitter the fruit of their tillage,
The truce of the crushed,
The peace of the strong.

In all the garnered years
One starlit night,
In all the ways of earth,
One lowly byre is bright.

There, where the frosty breath of kine
Arose as incense at the shrine,
In human mother's love and pain
An humble little child was born,
Who saw beyond the prophets' ken,
Who made the gentle message plain,
Of "Peace on Earth, Good Will to Men."

The peace of slave and crown,
The peace of weak and strong,
Wide as the sky above,
As long is time is long,
The peace of God came down,
The peace of Love.

UNITY, *December* 22, 1898. —*William Kent.*

The Story of Unity Endowment Fund

I.

1907-1914

On March 7, 1907, what might be called the firing of the first gun in this campaign occurred in the writing of an editorial entitled "UNITY's Thirtieth Year," in which, after briefly summing up its thirty years' history, the Editor asked: "How will we celebrate our thirtieth anniversary on the 1st of March, 1908? Will it be a good place to stop, or a good place to take a new hold on life? Will our readers help us answer?"

The answer, however, was begun by the Editor himself, who as a special vacation pastime, sent out on August 31st of that year letters to seven hundred and fifty subscribers, enclosing a reprint of the editorial and asking if one thousand UNITY readers would not be glad to give Thirty Dollars, or a multiple of that sum, as an Endowment Fund for the magazine.

UNITY of the following week, September 5, 1907, contained an editorial concerning the general subject of "Endowments," which was well calculated to remove from the minds of UNITY's readers any prjudices that might be lingering there against this form of financial support in general, and, as a logical sequence, for UNITY in particular.

On September 19, 1907, a pamphlet was sent out containing copies of all the matter above referred to, together with excerpts from eighty-six of the replies received to the letter of August 31, and a fresh letter from the Editor asking for pledges to complete the Thirty-thousand Dollar Fund before March, 1908. This pamphlet was sent to every name on the mailing list of UNITY.

In February, 1908, another editorial appeared, entitled "The Thirtieth Regiment," in which the Editor declared himself seized by the old military *esprit de corps,* and harked back to his old campaigning days when everyone gave all they had, and he asked: "Are the banners of peace less inspiring than those of war —the arts of saving life less stimulating than the arts of taking life?" The editorial asked for a regiment of one thousand, enlisted at the rate of Thirty Dollars each, for the Endowment Fund.

With this editorial was reprinted the report read at the Annual Meeting of All Souls Church, on January 9, 1908, by Dr. George F. Shears, Chairman of the Subsidy Committee, whose other members were Mr. Edward Morris, Sr., and Mr. William Kent. This committee had guaranteed UNITY's deficits from the time when the Unity Publishing Company, which in its turn had lifted the financial burden from the shoulders of the original Publishing Committee, had ceased to do this effectively. Dr. Shears' report, after reviewing some of the contributions made by UNITY to such great causes as the Parliament of Religions and the Congress of Liberal Religion, such reform movements as the Civic Federation and the State Board of Charities, and finally to All Souls Church and the Abraham Lincoln Centre, made an eloquent plea for insuring beyond all mischances the permanency of the magazine. The Subsidy Committee offered to provide one-fifth of the Endowment Fund of Thirty Thousand if the remaining four-fifths were raised before March, 1908. Thirty-three names also appeared in this issue of UNITY as having already subscribed Thirty Dollars each, or more.

When March of 1908 arrived, UNITY's readers were editorially assured that "UNITY had concluded to go on just as if nothing had happened." The total subscriptions, however, were then less than one-tenth of the desired amount. But nearly every issue of the paper contained additional names and subscriptions. In 1911 the total was $4,144.50; in 1912, $4,411.81; in March, 1913, "practically $5,000." This March was the beginning of the last year of the five-year period over which the Subsidy Committee had agreed to extend its support, and intensive effort became necessary. In January, 1914, the supreme and final attempt began. From this point the story must be told in the words of its real author.

The Story of Unity Endowment Fund
II.
1914-1917

This story of the raising of the Endowment Fund of $30,000 begins in January, 1914. It seems a very simple one as compared with the trials narrated by those who had borne the burden of the financial uncertainties of the journal for so many previous years.

Given a nucleus of $4,411.81, the story of which has been sketched above; a background of over thirty-five years of service, the value of which had never been questioned; the conviction that the influence of Lincoln Centre would be limited to that of a mere city institution, if its means for the propagation of its ideas and ideals were curtailed; a belief that the present contained just as enthusiastic idealists as the past, —what was to prevent the rapid accomplishment of any practical plan for the raising of this sum?

The methods employed were direct, simple and sane. No nerve-racking, energy-wasting "entertainments" were resorted to. Individauls were approached either personally or by letter. The first one appealed to was a woman, who said: "If you think my subscription might encourage others, I shall be glad to subscribe five thousand dollars." This did encourage others and within a few months the sum of $25,000 was reached. The subscriptions to the last five thousand were more difficult to obtain. The sums came in smaller amounts.

The only group appealed to was Mr. Jones' Tuesday class in religion. This group never failed in giving courage, material aid and helpful suggestions. When we seemed unable to meet the last $1,200, from one of the members of this class came the proposal that we have a *melting pot* into which men and women should be invited to throw their jewels, as in the days of Savonarola when the *Pyramid of Follies* was erected in the streets of Florence. Our "follies" were not to be burned but to be weighed and sold and the money utilized for a high purpose.

The wearers of jewels in Lincoln Centre, however, were not many and those which they possessed were richer in memories and associations than in commercial value. All were gladly sacrificed: wedding rings, watch fobs, coins of numismatic value, gold medals, and hard-earned golf cups, all were thrown into the Pot. These brought in a total sum of $254.80.

We were now brought to within $1,100 of the whole amount. Mr. Jones declared that he would meet this himself before the annual meeting out of his own small earnings rather than break faith with the subscribers to the journal.

At this time Mr. Jones found that he must continue to stand for Internationalism. In so doing, he stood consistently for the high purpose for which UNITY has always stood, and neither he nor his friends were surprised to find themselves with the minority in this as in other great issues in the past.

Under these conditions the time seemed hardly propitious to make the last effort to raise the amount for which Mr. Jones pledged himself, but it seemed quite necessary that in the face of an adverse public opinion one should declare himself for a friend, and especially for one who for thirty-five years had represented the highest thought of a large body of intellectual men and women in this community. Therefore, with renewed courage, hundreds of letters were written and sent to friends in every direction, which resulted finally in new expressions of faith in UNITY and its Editor, and the sending of sums of money varying from $1.00 to $25.00 until at the Annual Meeting of All Souls Church in January, 1917, the total amount received was reported as $30,031.92, which was turned over to the custody of the Lincoln Centre Corporation, "to be forever set apart to promote the intangible verities that we stand for; not things but spirit; not matter but soul," as Mr. Jones phrased it; or, as expressed in the records of the corporation:

> This fund is to be entrusted to the Lincoln Centre Corporation for the maintenance of that periodical so long as it shall be continued on its present lines, and, should it be discontinued, for such publication purposes thereafter as shall be indicated by the Lincoln Centre Board of Trustees. (See p. 54, 1916 Annual.)

JESSIE E. SHEARS-CARNOVALE.

CLOISTERS OF THE SPIRIT.

(Written for the Dedication of All Souls Church, Chicago.)

He laid his rocks in courses,
His forest crowned the hill,
He yoked his ancient forces,
And lent them to man's will;
The will he woke to duty,
He graced the hand that wrought,—
Till in the Temple's beauty
The soul its Maker sought.

To cloisters of the spirit
These aisles of quiet lead;
Here shall the vision gladden,
The Voice within us plead;
And may the dear All-Father,
Who maketh trouble cease,
Here send his three strong angels,
Contrition, Hope and Peace!

The song these walls shall echo
Be song the heart within,
The prayer in consecration's
Sweet privacies begin!
Work on, O silent Builder,
Perfect thy inner shrine,
Till song pass into service,
Prayer into life divine!

Here be no man a stranger;
No holy cause be banned;
No good for one be counted,
Not good for all the land;
And here for prophet-voices
The message never fail,—
"God reigns! His Truth shall conquer,
And Right and Love prevail!"

—William C. Gannett.

Contributors to the $30,000 Endowment Fund of Unity

These contributions were made from March 1908 to January 1917. Any corrections in the way of additions and omissions are solicited.

ALABAMA

Moss, Jessie S. and Milton.... Huntsville

ARIZONA

Blount, J.....Tempe

CALIFORNIA

Bold, Dr. E. J.....Whittier
Brown, Mrs. S. A....Los Molinos
Clark, Mrs. H. A.....Pasadena
Driver, Mrs. H. M.....Montecito
Emmerton, Mrs. M. E. R..... San Gabriel
French, Miss Susannah R.Saratoga
French, Mrs. Alger W..Palo Alto
Grotophorst, Mrs. F. F..... Santa Clara
Hawley, Mrs. Olive P..San Diego
Hosmer, Rev. F. L.....Berkeley
Jordan, David Starr..... Leland Stanford
Noyes, Charles .....Bairdstown
Shea, Mrs. L. C.....Los Angeles
Shepard, Jane L.....Redlands
Taltavall, Mrs. W. A....Redlands
Webb, Mr. and Mrs. J. E..... Kentfield
Westney, Mr. and Mrs. Geo. W. .....Los Angeles
Whitman, Mrs. Mary B..... Los Molinos
Woodruff, T. T.....La Junta
Wright, Paul.....Berkeley
Zuckerman, Roscoe.....Stockton

COLORADO

Moore, Miss Hettie.....Denver
Plummer, Mrs. M. F. D..... Idaho Springs

CONNECTICUT

Serven, Mrs. Ida.....Greenwich
Sunderland, Rev. J. T...Hartford
Terry, Dwight H.....Bridgeport

FLORIDA

Eastman, I. E.....Holly Hill
Gordon, Rev. Elinor C....Orlando

ILLINOIS

CHICAGO

Adams, Miss Grace
Adelsperger, Mrs. Mary
Adler, Mrs. Max
Allison, Mr. and Mrs. S. B.
All Souls Church (Missionary Fund)
All Souls Sunday School
Arnold, Bion J.
Barrett, Mrs. Jane F.
Barrett, Miss Nellie
Beck, Mrs. C. A.
Benneson, Miss Addie E.
Berggren, Miss A. M.
Bicknell, Mrs. Ernest
Bley, Mr. and Mrs. J. C.
Bone, Mrs. C. C.
Bowie, James
Bradley, Mrs. L.
Bryant, Mrs. Fred
Button, W. J.
Cady, Mrs. V. M.
Carnovale, Luigi
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GOD AND MAN.

Where is Beauty? Where is Grace?
Their strength what Power embodies?
Look within a human face,—
Where love and help are, God is.
Seek this mystery to trace!—
Heaven and earth its lines embrace,
Souls, and suns, and stellar space.

Wondrous is the mighty Power
In which we have our being!
Every day and every hour
Brings joy for hearing, seeing;
Joy of stream and star and flower,
Joy of sky-flung spectrum-bower,
Planet-haze, and atom-shower.

Love, no less, of human hearts,
Which makes all life worth living,
From the One the Only starts,
Man's highest glory giving.
This to know transcends all arts,—
From the Whole, the partial darts;
Man's love God's love counterparts.

UNITY, *January* 1, 1887. —*James H. West.*

"THE ASSURANCE OF THINGS NOT SEEN."

The grass I loved is greening in the meadow,
The baby fern uncurls its little frond,
The child I clasped with aching arms and tended,
Laughs in his play and waves youth's magic wand.

My lilac buds are thrilling with the chrism
Of quiet April rains from skies of gray,
My tulip bulbs are climbing out of prison,
My daffodils are bursting into day.

Shall these frail things live on when my strong spirit,—
The spirit fit to conquer, not to yield,—
Has ceased to live and love and give its perfume,
And I am less than flow'rets of the field?

Nay, I will bide my blossom-time in patience,
Assured my soul shall rise in Easter bloom,
And life shall yet renew her ancient spring-time,
In that sweet dawn, the Easter of the tomb.

UNITY, *April* 9, 1903. —*Evelyn H. Walker.*

A PRAYER.

Infinite Nearness! Thee I see revealed
In song of bird, the flower at my door,—
The happy laughter of a little child,—
The star at night, the pebble on the shore,—
Each unto each allied, and all to Thee,—
Thou tender, loving, grand reality,—
Who art so near, so near!

Mystery shrouds thee, but today I saw
Thee mirrored in a glance of mother-love,—
A bitter word, unsaid, brought God-born strength
Akin to that for which the martyrs strove,—
And, growing from a small, unselfish deed,
Came that rare peace for which the angels plead,—
So near Thou art,—so near!

Infinite Nearness! Tell me not of God
Who dwells afar, apart, in other spheres,—
My Father's here,—He shares my common life,—
Inspires my duties, and allays my fears,—
And when night falls, like tired child I creep
Into His arms, who loveth all, to sleep,—
He is so near, so dear!

UNITY, *December* 7, 1889. —*Althea Ogden.*

A PLEA FOR UNITY.

We reprint the following report read by Dr. G. F. Shears at the Annual Meeting of All Souls Church, January 9, 1908, in token of our loving gratitude to one who in every strain and stress of UNITY and its associate interests was at the front. His loyalty to ideals was as notable as his eminence in his profession. In counting the indispensable elements in the forty years' life of UNITY, his name must never be forgotten.—Ed.

It is very difficult to encompass within a few words the life history of so important a factor in the development of liberal thought and in the growth of this church as has been filled by UNITY during the thirty years of its existence. It was started to extend the word and work of the Western Unitarian Conference, of which Jenkin Lloyd Jones was then its secretary, when that organization was the active and vigorous exponent of the ethical basis of religious fellowship. It has loyally lived up to the highest ideals and hewed to the line, paying little attention to the location of the flying chips. To its initiative, helpful suggestions and loyal co-operation the Parliament of Religion owes much of the success which made it famous and will make the religious celebration of 1893 remembered when much of the material exposition has been forgotten. Without it the Congress of Liberal Religionists would have died in its infancy, and it may truthfully be said that there is hardly a reform movement from that of the civic federation to the State Board of Charities that is not indebted to it for inspiration, suggestion and extended publicity. That it has made All Souls Church and the Abraham Lincoln Centre almost national in character is known to everyone who is at all familiar with the publications of the day.

It is true UNITY is not bought on the cars for young children or older children in adolescence or old age to while away the time in looking at pretty pictures or in reading storiettes, but the value of its original ideas and the wealth of its quotable sayings are known to the editorial scissors, the preacher's pencil and the speaker's excerpting machine. For thirty years, week in and week out, in times of prosperity and in times of panic, in times of health and times of sickness, often under the shadow of financial distress, it has made its appearance. No failure is to be credited to it, no letting down of its high standard. No word of mine can adequately represent the loving thought, the mental effort, the financial sacrifice represented by this publication. It has been a great comfort to me to know that within the last four or five years, at least so far as the financial burdens have been concerned, the load of the senior editor has been somewhat lightened by the guarantee fund. The time of this guarantee fund doesn't extend beyond the present year and the problem is now before us, What shall be done with UNITY?

As to whether it should or should not be continued is no problem to me. If the Abraham Lincoln Centre is to have no organ, if its work is to be only of local value, if its helpfulness is to be limited to the few people with whom its workers come in personal contact, if the work done here is not to be an inspiration as well to other workers in the city and the state, we will have failed to make good our opportunities. If the word of the pastor of All Souls Church is to be limited to the four walls of the auditorium of Lincoln Centre and is not to continue to be a vivifying element in the work of organization all over this country and in the thoughts of isolated individuals in all parts of our land, then I shall have little interest in the future of the organization itself.

I believe in soup-house charity. I contribute my share toward organizations interested in such work. I believe in hospitals. It has been my life's work to help build up one, but their work is all temporary. The real work is being done in the library of this church, by the UNITY and by similar exponents of progressive thought, and these forces must be supported if a reasonable hope for the betterment of civic, state and national affairs is to be entertained. It is upon the great middle classes and the extension of intelligence in that class—not upon the well-fed pauper or the well-fed degenerate at the other end of the line—that we depend for progress. To me the library and UNITY are the most important means in our possession for the accomplishment of the work for which this organization has been built up.

How UNITY shall be maintained I do not know. I believe an endowment fund should be created, called a publication endowment fund, which could be utilized for the maintenance of UNITY, or for such other methods of propaganda as the exigencies of the future might determine to be most desirable. While this is being accomplished, the plan pursued so suc-

cessfully for the past five years might be extended another five years. To do this we will need a few additional guarantors to take the place of those who have necessarily passed out. I am not prepared tonight to say how the endowment plan can be carried out, but it would be a great source of satisfaction to me if those who have previously aided in the guarantee fund would give me the unsolicited assurance of their willingness to continue this work in the future until more permanent plans can be carried out and if anyone else who has the interest of this mater at heart would consult with me.

I have in my hands hundreds of letters from people all over the United States, rich people and poor people, well-known people and obscure people, people of high education and people of very moderate education, who have expressed their appreciation of the value of UNITY to them. I wish I could read you some of these letters, but time does not permit. It is sufficient to say that we, who are here at the center of things, who have an opportunity of becoming familiar with a large share of that which appears in UNITY, have no appreciation whatever of what this journal is to those who are far away. Physical starvation is bad enough, but mental hunger crowds it very closely, and this hunger can only be appreciated by those who have been denied the sustenance their intellect demands. If you could only be put upon the intellectual diet of the frontier for a time I sincerely believe I should have but little difficulty in abstracting from you the means for supporting this paper in a style that its friends have only considered in the wildest flights of their imagination. GEORGE F. SHEARS, M. D.

TOWARD THE UNKNOWN.

So it is written in brave Nansen's story
Of the good Fram, and all the fame and glory
Of those stout hearts who further northward bore
Than any ship had ever been before.

For them the vast unknown had naught of fear;
They yearned for it as for a mother dear
The home sick children absent from her side;
As yearns the bridegroom for the tarrying bride.

They know how many hitherward had come,
Nor seen again the pleasant things of home;
Nor sent one word of aught that they had found
In any dim, enchanted sea or ground.

Yet still from out the unknown world there came
Voices that seemed to call them each by name;
Voices of bergs that grind and seas that roll,
Tempting and spurning man's imperial soul.

Would that it might be so with us who keep
Our fateful course o'er life's unmeasured deep;
That we, as cheerly, might that mystery hail,
Which is the port of every captain's sail.

What though no soul has ever yet returned
With news of those for whom our hearts have yearned
These many years! Who would not wish to go
Where they have gone, what they have learned to know?

No fear! That great unknown toward which we move
Is the wide sea of God's eternal love.
No ice-bound beauteous desolation there:
But life, more life—who would not onward fare?

1896. —*John White Chadwick.*

"Notes from the Field"

SHELBYVILLE, ILL.—Douthit has been resisting the intense summer heat of southern Illinois, on the homoeopathic principle of "like cures like." The red-hot sun shamed out of countenance by the white-hot preaching. Four Sunday basket meetings in the country at Cochrane's Grove, Oak Grove, County Line and Sylvan. The abundant harvests make the farmers happy, hence his audiences were large and sometimes immense. These meetings meant two sermons from Douthit, and then back to town where he has been delivering a series of five Sunday evening lectures on the laws of health, in which quack doctors, saleratus biscuit, tobacco and other abominations were righteously dealt with. For pastime he has been attending Sunday School conventions at Shelbyville and Windsor, and watching through the press a revised and greatly enlarged edition of his tract, "The Creeds, or Christ," an efficient weapon against sectarianism and bigotry. The strangest thing is yet to be told; he is pledged to take two weeks of absolute vacation soon. The powers of evil must needs be brisk in Egypt during those two weeks, for it will be a rare chance for them.

UNITY, *Sept.* 16, 1879.

PHILADELPHIA, PA.—At the last monthly meeting of the Friends, Lucretia Mott was reminded that by virtue of her old age and the inclement season near at hand, it might be her last opportunity of meeting with them. She would that Friends "might be preserved in their simplicity and untrammelled by dogmas." She plead for the 6,000 colored refugees in Kansas, and reminded the Friends that their mid-week meetings were established by the "fathers as a testimony to their belief that the first day of the week was not exclusively a holy day, but that the worship of the Heavenly Father might just as properly be engaged in on one day as on another."

UNITY, *January* 1, 1880.

LAND-MARKS.—The speed of the ship can be most readily determined by observing how rapidly the land-marks on the shore are left behind. A recent copy of *The Journal,* an organ of the Friends, contains an historical statement taken from the *Philadelphia Ledger,* describing the persecution of the Southwick family, by the Puritans in and around Boston. This article contains some historical corrections of Whittier's touching poem, "Cassandra Southwick." The following is an old-time Boston warrant. . . Let UNITY readers peruse it, and then sigh for "the good old times" of the sainted forefathers:

"To the Constable of Boston: You are, by virtue of an order of this court of Assistants, held at Boston the 3rd instant, required with the executioner to enter into the prison, and there forthwith take the person of Josiah Southwick, *a banished Quaker,* and the executioner is there to take him, and *strip him from the girdle upwards,* and *whip him,* with ten stripes out Boston, and deliver him to the Constable of Roxbury, who is also to cause him to be tyed to the cart's tail, stripped as aforesaid, and *whip him through Roxbury* with ten stripes aforesaid, and then deliver him to the constable of Dedham, who is also required to *whip him at the cart's tail* with ten stripes as aforesaid, and so discharge him out of your jurisdiction. Make your several returns on the back side of this warrant, to the secretary forthwith. Dated at Boston, the 9th of September, 1661. By the Court, EDWARD RAWSON, Secretary."

UNITY, *January* 1, 1880.

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1878-1918

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Auber Forestier	*A. A. Livermore	*Kate Gannett Wells
*Laura F. Furness	Lily A. Long	C. W. Wendte
*W. Eliot Furness	Jennie E. McCaine	James H. West
*Abbie M. Gannett	Newton B. Mann	*Ella Wheeler
W. C. Gannett	*Anna B. McMahan	*Mrs. E. T. Wiles
*Ella A. Giles	Mrs. E. E. Marean	Mrs. C. P. Woolley

No list of editorial names Feb. 1, 1885, to May 2, 1885.
No list of editorial names Mar. 6, 1886, to June 26, 1886.
*Albert Walkley, Associate Editor, July 25, 1885, to Mar. 6, 1886.

Special Editorial Contributors—June 26, 1886 to Mar. 5, 1887

Charles Douglas	Edwin R. Champlin	Emma Endicott Marean
*Judson Fisher	Horace L. Traubel	*Ellen T. Leonard
	Celia P. Woolley	

NAME	OFFICE	FROM	TO
Celia P. Woolley	Special Ed. Contrib.	Jun. 26, 1886	Mar. 5, 1887
	Editorial Contributor	Mar. 2, 1889	Mar. 1, 1890
	Assistant Editor	Mar. 1, 1890	Sept. 29, 1892
	Editorial Contributor	Sept. 29, 1892	May 11, 1893
Emma Endicott Marean	Special Ed. Contrib.	Jun. 26, 1886	Mar. 5, 1887
	Editorial Contributor	Mar. 2, 1889	May 11, 1893
*John R. Effinger	Special Ed. Contrib.	July 3, 1886	Mar. 5, 1887
	Editorial Contributor	Mar. 2, 1889	May 11, 1893
*H. Tambs Lyche	Special Ed. Contrib.	Sept. 11, 1886	Mar. 5, 1887
*Solon Lauer	Editorial Contributor	Sept. 3, 1887	Mar. 2, 1889
*A. Judson Rich	Editorial Contributor	Sept. 3, 1887	Mar. 2, 1889
*James T. Townsend	Editorial Contributor	Sept. 3, 1887	Mar. 7, 1895
	Editorial Contributor	Sept. 7, 1911	Sept. 27, 1917
Belle T. Gorton	Office Editor	Mar. 2, 1889	June 1, 1889
*Richard Bartram	Editorial Contributor	June 1, 1889	May 11, 1893
Charles F. Dole	Editorial Contributor	June 1, 1889	May 11, 1893
	Editorial Contributor	Jun. 28, 1917	19—
*R. Heber Newton	Editorial Contributor	June 1, 1889	May 11, 1893
William M. Salter	Editorial Contributor	June 1, 1889	May 11, 1893
	Editorial Contributor	Feb. 14, 1907	19—
Minot J. Savage	Editorial Contributor	June 1, 1889	Mar. 7, 1895
Marion D. Shutter	Editorial Contributor	June 1, 1889	May 11, 1893
*Kate Gannett Wells	Editorial Contributor	June 1, 1889	Mar. 10, 1892
Emil G. Hirsch	Editorial Contributor	June 1, 1889	19—
*Henry Doty Maxson	Editorial Contributor	Mar. 1, 1890	Mar. 10, 1892
*Allen W. Gould	Editorial Contributor	Mar. 10, 1892	Mar. 4, 1897
Florence G. Buckstaff	Editorial Contributor	May 11, 1893	Mar. 7, 1895
*Hattie Tyng Griswold	Editorial Contributor	May 11, 1893	Mar. 7, 1895
M. M. Mangasarian	Editorial Contributor	May 11, 1893	Mar. 7, 1895
*Sidney H. Morse	Editorial Contributor	May 11, 1893	Mar. 7, 1895
Anna Garlin Spencer	Editorial Contributor	May 11, 1893	Mar. 7, 1895
*Hiram W. Thomas	Editorial Contributor	May 11, 1893	Mar. 31, 1910
*A. J. Canfield	Editorial Contributor	May 11, 1893	Mar. 1, 1894
Frederick W. Sanders	Assistant Editor	Aug. 17, 1893	Mar. 7, 1895
Henry Barrett Learned	Editorial Contributor	Mar. 15, 1894	Mar. 7, 1895

The New Unity—Mar. 7, 1895

Editorial Management Named by Executive Committee of Congress of Liberal Religion and Unity Publishing Co. Jenkin Lloyd Jones, Managing Editor.

NAME	OFFICE	FROM	TO
*Hiram W. Thomas	Chairman Ed. Com.	Mar. 7, 1895	Mar. 4, 1897
	Editorial Contributor	Mar. 4, 1897	Mar. 31, 1910
*E. P. Powell	Editorial Committee	Mar. 7, 1895	1915
Joseph Stolz	Editorial Committee	Mar. 7, 1895	Jan. 10, 1918
R. A. White	Editorial Committee	Mar. 7, 1895	Jun. 28, 1917
*A. N. Alcott	Editorial Committee	Mar. 7, 1895	Dec. 16, 1897
Caroline Bartlett Crane	Editorial Committee	Mar. 7, 1895	Sept. 4, 1902
Frank Buffington Vrooman	Editorial Committee	Mar. 4, 1897	Oct. 7, 1897
Oscar L. Triggs	Editorial Committee	Mar. 4, 1897	June 6, 1907
Charles Zueblin	Editorial Committee	Mar. 4, 1897	Dec. 22, 1898
	Editorial Contributor	Mar. 5, 1908	Dec. 6, 1917
Frederick Starr	Editorial Contributor	Mar. 4, 1897	19—
Philip S. Moxom	Editorial Contributor	Mar. 4, 1897	Dec. 22, 1898
W. A. Colledge	Editorial Contributor	Mar. 4, 1897	Dec. 22, 1898
*John W. Chadwick	Editorial Contributor	Mar. 4, 1897	Dec. 11, 1904

Additional Publication Committee of Liberal Congress

Paul Carus		Mar. 4, 1897	Mar. 3, 1898
L. J. Duncan		Mar. 4, 1897	Mar. 3, 1898
George H. Shibley		Mar. 4, 1897	Mar. 3, 1898
Hannah G. Solomon		Mar. 4, 1897	Mar. 3, 1898
*Una McMahan		Mar. 4, 1897	Mar. 3, 1898
Mary B. Strong		Mar. 4, 1897	Mar. 3, 1898
Albert Sheible		Mar. 4, 1897	Mar. 3, 1898
Edith Lackersteen		Mar. 4, 1897	Dec. 22, 1898
	Assistant Editor	Dec. 22, 1898	19—
William Kent	Editor	Dec. 22, 1898	July 17, 1902
	Editor	Oct. 9, 1902	Feb. 14, 1907
Frederick W. Burlingham	Assistant Editor	Dec. 22, 1898	Aug. 28, 1902
	Editorial Contributor	Aug. 28, 1902	Mar. 5, 1908
E. Hanford Henderson	Associate Editor	Dec. 22, 1898	Mar. 8, 1900
Jane Addams	Associate Editor	Dec. 22, 1898	Mar. 6, 1913
*E. Burritt Smith	Associate Editor	Dec. 22, 1898	Mar. 8, 1900
John Faville	Associate Editor	Mar. 8, 1900	Dec. 6, 1917
*Frederick E. Dewhurst	Associate Editor	Mar. 8, 1900	Dec. 13, 1906
Granville Ross Pike	Associate Editor	Mar. 8, 1900	Sept. 7, 1911
Joseph H. Crooker	Associate Editor	Jan. 3, 1901	Jun. 28, 1917
Richard R. Boynton	Associate Editor	Sept. 4, 1902	Mar. 5, 1908
Francis A. Christie	Associate Editor	Sept. 4, 1902	19—
George W. Gilmore	Associate Editor	Sept. 4, 1902	Nov. 23, 1905
Fred V. Hawley	Associate Editor	Sept. 4, 1902	19—
Albert Lazenby	Associate Editor	Sept. 4, 1902	Jun. 30, 1904
Charles W. Pearson	Associate Editor	Sept. 4, 1902	Nov. 23, 1905
Wilson M. Backus	Associate Editor	Jun. 30, 1904	Sept. 8, 1910
Newton Mann	Associate Editor	Jun. 22, 1905	19—
*Robert C. Denison	Associate Editor	Nov. 26, 1905	Sept. 8, 1910
Cyrus A. Osborne	Department Editor	Nov. 23, 1905	Dec. 10, 1908
	Watch Tower	Jan. 16, 1908	Mar. 31, 1909
Mrs. William Kent	Department Editor	Nov. 23, 1905	Mar. 6, 1913
Willard B. Thorp	Editorial Contributor	Nov. 23, 1905	Mar. 8, 1906
	Watch Tower	Mar. 8, 1906	Dec. 10, 1908
Albion W. Small	Editorial Contributor	Jan. 11, 1906	Jun. 28, 1917
*Eugene G. Updike	Editorial Contributor	Jan. 11, 1906	Jun. 28, 1917
*Charles R. Henderson	Editorial Contributor	Jan. 11, 1906	1915
James A. Blaisdell	Editorial Contributor	Mar. 1, 1906	Sept. 7, 1911
Quincy L. Dowd	Editorial Contributor	Mar. 1, 1906	Feb. 7, 1907
Theo. D. Bacon	The Watch Tower	Mar. 1, 1906	Jan. 16, 1908
Frank N. Riale	The Watch Tower	Mar. 1, 1906	July 12, 1906
Frank Albion Weil	The Watch Tower	July 12, 1906	Jan. 17, 1907
	Contributing Editor	Jan. 17, 1907	Mar. 7, 1912
Edward P. Tuller	The Watch Tower	Mar. 1, 1906	July 12, 1906
	Editorial Contributor	Mar. 1, 1906	Mar. 8, 1906
Payson S. Wild	The Watch Tower	July 12, 1906	Mar. 31, 1909
Mary E. Hawley	Department Editor	Mar. 5, 1908	Jan. 5, 1911
E. D. Martin	The Watch Tower	Dec. 10, 1908	Mar. 31, 1909
James H. West	Editorial Contributor	Feb. 25, 1909	19—
Edwin A. Rumball	Editorial Contributor	Sept. 8, 1910	Jun. 28, 1917
John Haynes Holmes	Editorial Contributor	Sept. 8, 1910	19—
Joseph Newton	Editorial Contributor	Feb. 11, 1909	Dec. 6, 1917
Albert R. Vail	Editorial Contributor	Mar. 7, 1912	19—
Percy M. Dawson	Editorial Contributor	Mar. 7, 1912	19—
Charles E. Beals	Editorial Contributor	Mar. 6, 1913	19—
George Grover Mills	Editorial Contributor	Jun. 28, 1917	19—
Arthur L. Weatherly	Editorial Contributor	Jun. 28, 1917	19—
Charles W. Casson	Editorial Contributor	Oct. 11, 1917	19—
David Starr Jordan	Editorial Contributor	Oct. 11, 1917	19—
Frank C. Doan	Editorial Contributor	Jan. 10, 1918	19—
Chester Lloyd Jones	Editorial Contributor	Jan. 10, 1918	19—
Fred A. Moore	Editorial Contributor	Dec. 6, 1917	19—
George W. Nasmyth	Editorial Contributor	Jan. 10, 1918	19—

*Deceased.

NOTE: The dates given above may be inexact in some cases, as they are based upon the appeara nce or disappearance of the names on the Editorial Plate of the mag azine, which often occurred some time after the fact.

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THE FIELD

"The World is my country, to do Good is my Religion."

OUR COUNTRY.

"O Beautiful, my Country!"
Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair:
Be it thy pride to lift up
The manhood of the poor;
Be thou to the oppressed
Fair Freedom's open door!

For thee our Fathers suffered,
For thee they toiled and prayed:
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birthright,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O Beautiful, our Country!
Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of Law.
Be righteousness thy sceptre,
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem!

—*Frederick L. Hosmer.*

UNITY, *June* 1, 1884.

THE LINCOLN FELLOWSHIP'S LINCOLN DINNER.

The Fellowship Club of the Abraham Lincoln Centre celebrated the birthday of the great liberator for whom it is named by a Lincoln dinner on the evening of February 13th, at which some eighty or more guests and members were present. Following the delicious dinner served under the direction of Mrs. David Lofts, an interesting program was presented. Mrs. Fred Bryant and Mrs. H. S. Whitcomb, who last fall made a pilgrimage into the Lincoln country in search of undiscovered data concerning the great President, gave reports of their journey, telling of visits to various Lincoln shrines—the home of Lincoln in Springfield, the graves of Ann Rutledge, of Thomas Lincoln and of Sarah Bush Lincoln, the step-mother; to the Lincoln tomb; to the site of the old Lincoln & Herndon Law Office, and many other points of interest.

Following this, Mr. Jones gave a lecture on Lincoln, illustrated with lantern slides of many of the places described by the travelers, and of other interesting things, including portraits and statues of Lincoln. A copy of a rare Lincoln portrait owned by Mr. Irwin Rosenfels, a member of the fellowship, was shown to the group. Several well known songs were thrown upon the screen and sung by the entire company, and in closing the lecture, the words and music of a favorite hymn of Lincoln's were thrown upon the screen and sung by Miss Jennie Johnson. This hymn, "Your Mission," was a song which Mr. Lincoln asked to have repeated at a religious meeting he attended in New York City.

The Club was much indebted for the beautiful vocal solos rendered by Miss Ethel Pratt of Unity Church of Oak Park. Miss Pratt has a voice of great richness and power and her singing was well received by the audience.

The next meeting of the Lincoln Fellowship will be held at Lincoln Centre on the night of March 13th. Dinner will be served at 6:30 and a program of much interest will follow. Dinner, 50 cents a plate. All are welcome.

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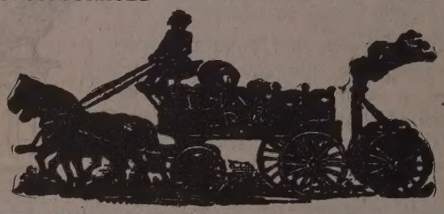

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